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AN

A P P E A L

TO THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

By REV. J. L. MERRICK,
TWELVE YEARS IN THE SERVICE OF THE BOARD.



SPRINGFIELD:
PRINTED BY JOHN M. WOOD.
1847.

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PREFACE.

IN the following narrative, my aim has been to present a perfectly fair and candid view of the subject discussed. If I have mistaken facts, circumstances, or intentions in any instance, I shall be happy to make all needed correction as soon as I am certified of the error. I only wish the Christian public to understand the case clearly, and to arrive at a candid and just decision in the premises.

In the orthography of proper names, for the sake of uniformity, I have taken some liberty with the letters from which I have quoted.

This Appeal (which was completed and originally dated on the 21st of June, 1847, though its publication has been for a time delayed,) embraces a general view of the missionary cause in Persia, with a full account of the author's late relations to the executive of the American Board; and it is designed to vindicate the claims of truth and justice, and to promote an enlightened interest in the evangelization of the whole world, and especially to call Christian and missionary attention to the long neglected Mohammedans, particularly to the Persians, who are the most accessible and hopeful class of that great and once terrible sect.

J. L. MERRICK.

Monson, Mass. 20 Oct. 1847.

A P P E A L.

I HAVE LABORED IN VAIN, I HAVE SPENT MY STRENGTH FOR NOUGHT, AND IN VAIN; YET SURELY MY JUDGMENT IS WITH THE LORD, AND MY WORK WITH MY GOD.—ISA. xlix:4.

Such is the desponding conclusion which “the evangelical prophet” pronounces, not merely for himself, but specially for Him who was despised and rejected of men, and whom it pleased the Lord to bruise and put to grief. In view of the reproach and rejection He suffered in His brief eventful ministry, how often had the Son of God occasion to say, I have labored in vain, I have spent my strength for nought; while in the full consciousness of perfect fidelity to the work allotted him, He could appeal to divine justice to reward His faithfulness, however human perversity might have rendered it unfruitful.

Among the impressive lessons which Christ inculcated on His apostles, not for their benefit only, but for the instruction of His followers in every age, was the solemn truth that the disciple is not above his Lord, but must expect in similar circumstances, the same kind of rejections and trials. “If they have called the Master of the house Beelzebub, how much more shall they call them of his household.” Not simply pagans and infidels would engage in this injurious course, but household ties would be sundered by prejudices and evil surmisings which would arise among those who appeared zealous for the truth. Satan would take every advantage to sow discord among brethren, and the Gospel of peace itself would become a fire, not only to consume all errors without the visible church, but occasioning many a flame among those who profess to serve in all sincerity at the sanctuary. Hence, strife and contention between sects, many of whose members we may charitably hope are living and fruitful branches of the true Vine; and hence also the debates and disputes which too frequently occur between those who profess to coöperate together in the same Gospel work.

Men judge from what they know and feel, and when their knowledge of a given subject is imperfect, and their feelings biassed, wrong conclusions are inevitable. In such cases not merely individual character is injured, but the cause of truth and righteousness suffers. But the great Head of the Church will overrule even human infirmities and errors, not only for His own glory, but for the ultimate triumph of His everlasting Gospel. Still, each of his followers is responsible for the faithful performance of the work committed to his trust, and when a broad and enlightened view of his duty requires of him a conscientious and decided stand in defence of right principles, or a candid fearless vindica-

tion of his course, he should not shrink from the task, whoever may frown on his cause. Every honest man should be ready not only to explain the reasons of his own conduct, but candidly to examine facts with reference to another before condemning him as unfaithful and unworthy.

Success is not always the sure witness of fidelity, nor the want of it an infallible mark of unfaithfulness. For the Lord of glory often signally failed in his labors to convince and convert men, and some of His disciples have reaped where others had prepared a harvest to their hands. Yet success wins popular applause, and is often taken by an inconsiderate multitude, as Heaven's own seal to fame; while he who appears to have failed in his enterprise, is too frequently regarded as deeply delinquent and broadly marked by Divine displeasure. But whoever can truly affirm with the Great Teacher, my judgment is with the Lord, and my work and its reward with my God, may well say of unfounded reproaches, "none of these things move me."

Every sincere believer in the Gospel is liable at one time or another, not only to fail in the proper discharge of his duty, but also to pass through scenes that may give to others occasion for censure, when a correct view of the case would lead not merely to his acquittal of all blame, but to no small approbation, for his firmness and fidelity in such trying and overwhelming circumstances. Especially are ministers of the Gospel, from the very nature and circumstances of their profession, exposed to such trials of their faith and patience; but most of all perhaps, is the foreign missionary subject to misinformed opinions among his brethren at home. This arises in a great measure from the amount of ignorance, which even many liberal friends of missions labor under, in respect to the real condition of the unevangelized, and the actual circumstances and work of the missionary. If words and acts mean anything, not a few excellent people literally believe that, notwithstanding admitted difficulties of which they have no definite conception, the heathen world is a vast harvest field whose ripened fruit waits in more than passive expectation of a gathering hand, and that converts may be accumulated, like the miraculous quails by the Israelites, just in proportion to the laborer's diligence in his work.

The general drift of much that flies abroad as *missionary intelligence* is suited to foster very unwarrantable expectations in regard to labors among the unevangelized. I am far from saying that all accounts are of this character; but without impeaching the motives of any, and fully allowing the propriety of duly encouraging the religious public in a good work, it must still be admitted that the impression which most readers get from a variety of missionary communications, is, in degree at least, suited to mislead the judgment on important points pertaining to this great subject. Take for example the splendid scheme for the world's conversion, published in the 27th Annual Report of the American Board for 1836. Who that gives his heart to follow the beautiful path of this plan, till it ushers him to a glorious jubilee of converted nations congregated on "the mountains of the moon," is not almost instinctively led to ac-

quiesce in the calculation of men and means necessary to achieve such a millennial consummation, without inquiring whether a zealous evangelist can now preach publicly at Rome or Mekkah, or enforce his proclamation of truth in the Turkish Deevàn, or temple of the Grand Lama of 'Thibet. Where God in His providence permits the way of truth to be hedged up, beautiful theories were never yet known to open the highway of salvation.

Yet the indefinite impression that an ideal plan is perfect, must necessarily lead to false conclusions in reference to the actual missionary and his practical work. If he labors in vain, and spends his strength for nought, how natural it is for those whose eye is filled with theoretic harvests to impeach his fidelity and misconstrue his statements. Notwithstanding pious salvos about the necessity of God's blessing, the ideal of their mind is, that the man and the means should of course have accomplished such and such an important work, but inasmuch as he has not achieved the wished for enterprize, he must consequently be culpable of great deficiency and neglect.

This vague and unreasonable impression may embrace not only the missionary, but the people among whom he has labored; not merely is he deemed guilty for not converting them, but they may be regarded as hopelessly hardened for not being converted by him; and hence, misguided zeal, while condemning the missionary for alledged unfaithfulness, may with kindred consistency conclude to abandon a people as given up of God, because a favorite scheme for converting them was found, in the circumstances, to be inapplicable and inefficient. In such a case, it is less important, to the great interests of benevolence, that an erroneous opinion respecting the misjudged missionary should be corrected, than that a nation should not be given up as incorrigible and sealed with judicial condemnation by the Most High. The grand commission of the Church is to "DISCIPLE ALL NATIONS," and impart the Gospel to every tribe as they are able to bear it, and to persevere in wisdom and love so long as Providence allows opportunity. Unevangelized nations should be treated like unconverted individuals at home, and not be cast off too suddenly, although they may have been long and obstinately opposed to the truth.

The history of missionary and providential events in Persia, and the late decision of the executive of the American Board to abandon that field, seems to require an investigation, as well as the principles on which the said executive proceeded in recalling the only missionary they have ever sent to the Persians. It may be premised that Christianity was planted in the Persian empire by apostolic labor, and that in the early centuries of the church, great numbers of professed christians were found, and sometimes fearfully persecuted in that country. The Mohammedan conquest of Persia, in the seventh century, prepared the way for diminishing those who denied not the name of Jesus to a small and oppressed remnant, who were left to struggle for existence through many a long night of tribulation and sorrow. In the beginning of the seventeenth century, a large colony of Armenians having been transplanted by Persian arms to

Isfahân, then the capital of Persia, a number of Catholic missionaries finally settled among them, and a portion of that community now adhere to the Papal See. The Catholics as well as the Nestorians, were also very active, and had numerous adherents in Tâtâry and Persia, for a long period previous to the final triumph of Islâm in those regions, soon after the reign of Chengeez Khân, in the thirteenth century.

The first Protestant missionary to Persia was the talented and pious Henry Martyn, who, in June, 1811, reached Sheerâz a southern city of the kingdom, where with great industry he completed a translation of the New Testament and Psalms into the Persian language. His learning and piety won him much respect from the followers of Islâm, and although there is no valid evidence to show that a single Persian was converted by his instrumentality, yet during his brief sojourn in that country he accomplished much preparatory work, and went to his reward from Tocat, a Turkish town, on the 16th of October, 1812. His name is embalmed in the hearts of thousands, but his best record is on high. The ardent peruser of his memoir may suppose that a much stronger and more permanent impression of that good man's labors in Persia, must still be obvious there, than a candid inquirer following his career is now able to trace. But if no churches planted by Martyn's ministry stand as monuments of his zeal and devotedness, if few individuals remember to have seen him, or now even hear of his name and sojourn in that land of his faithful labors, still he there accomplished an important task and finished the work given him to do. In 1837 his Persian assistant, Meerzâ Sayyid Aly, was living at Sheerâz, and cherished the highest admiration for Martyn, without however renouncing Mohammedism. Such another friend of that "*man of God*," I found nowhere among the followers of Islâm. Had Martyn lived for twenty years in Persia, he might by divine grace have persuaded many to be almost, and some be altogether christians. And what a dawn it had been to a hopeful day.

The Rev. C. G. Pfander, a German missionary, was the next laborer in this neglected field. He visited Persia in 1829, and at intervals for a few years sojourned in that country, meanwhile passing part of his time at Shoosah in Georgia, where his brethren once had a flourishing mission. This learned and devoted missionary was zealous in his labors to promote Gospel truth, and at Kermânshâh, a city in the western part of Persia was near sealing his testimony with his blood, but a gracious Providence preserved him for more protracted labors. He wrote and published a large controversial work entitled *The Balance of Truth*, exhibiting the evidences of Christianity and Mohammedism, and showing the great preponderance of the former. In 1837, Mr. Pfander, with a brother missionary, passed again through Persia on his way to India where he has published several important treatises on various points of our controversy with Mohammedans. Long and faithfully has he labored for this neglected and difficult race, and if rising churches have not marked his course, and if his name is even unknown to the friends of missions in America, yet his judgment is with the Lord and his reward with his God.

In 1833, the Rev. Frederick Haas, another German missionary, established himself at Tebreez, the provincial and commercial metropolis of northwestern Persia, where he diligently labored under various prospects till the opening summer of 1837. During much of this period of four years, Mr. Haas had three able German colleagues, the Rev. Messrs. Hoernle, Schneider, and Wolters, all of whom were learned, pious, and devoted to their work. Mr. Haas especially was eminently fitted for the peculiar work of a Persian missionary, and gained extensive influence with people of rank and power, while they all shared the respect, to which they were so well entitled, of all classes, native and European. A leading branch of their work was giving instruction in European languages and sciences, and though they were not without encouragements to persevere, yet the fickleness of most of their pupils, with the views and instructions of the Basil Society with which they were connected, embarrassed their plans and clouded their prospects. Yet their influence did much to soften prejudice in many Persian minds, and had they been sustained in that country, candor and Gospel truth must have been great gainers. Their literary lessons probably fell far short of the effect produced by their general religious influence, that silent though powerful agency which is peculiarly important where intolerant bigotry holds the sceptre of power.

In the course of the summer of 1837, all the German missionaries left Persia, and so far as my information extends, Mr. Haas is now a pastor in his native Wurtemberg, Mr. Wolters a missionary to the Greeks of Smyrna, Mr. Hoernle labors in India, where his companion, Mr. Schneider, sleeps in happy expectation of a gracious reward. They have all done good in Persia, and if they too cannot point to converts won, and churches gathered in that land, and if the sabbath school scholar of the New World has never heard their names, they can yet say, our judgment is with the Lord, and our work and reward with our God. They were my companions for a season at Tebreez, and the two last mentioned were my fellow-travelers, in the summer of 1836 to Isfahân, where we narrowly escaped fanatical fury.

The Rev. Justin Perkins who arrived at Tebreez in Aug. 1834, and finally settled in Oroomiah among the Nestorians in Nov. 1835, in his "Residence in Persia," page 314, mentions his meeting three of these German brethren on their way homeward, and in reference to them all remarks, "They had been in Persia, and previously in Georgia, a considerable period, had acquired a familiar acquaintance with the native languages, and had successfully commenced operations. They retired not from choice, but necessity. The Basle Missionary Society under whose patronage they labored, decided not to continue operations in Persia, unless the gospel could be openly proclaimed to the Mohammedans. This is impracticable. Life would be the price of the attempt. The missionaries had, therefore, no alternative than to leave the country, however much they regretted the necessity, or dissented in opinion from the policy of their excellent patrons.

“The withdrawal of these German missionaries is a serious calamity to Persia,—especially, because they are eminently adapted to labor in that country. We need *working* men in Persia—men who, while they are full of faith and the Holy Ghost, and love to preach Christ and him crucified above all other employments, are at the same time not reluctant to use *grammars* and *dictionaries*, and to qualify themselves, if occasion shall require, to make grammars and dictionaries and other school books. We need men who are willing to *live* and *labor* for Christ, as well as to die for him. It is an easy thing for one to proclaim himself ready to *die* for Christ, and wander over the Persian empire, report his movements “in perils oft,” excite notoriety at home, and say enough, and do enough to raise a storm in every city, and perhaps interrupt the labors, and endanger the lives of more prudent, humble, indefatigable and useful missionaries. But this is *not* to evangelize Persia; nor is it the *first* step toward such a result. It *is* to excite suspicion, rouse the jealous moollás to redoubled vigilance in their eagle watch, and retard the object. Persia, at present, needs more light than heat. And the men sent to that country should be qualified and willing to labor hard and patiently to diffuse light, as well as to proclaim Mohammed a false Prophet, and Christ the Son of God. Such men were these sterling German missionaries, whose departure is deeply regretted by the Persians, as well as by ourselves.” Would that the executive of the American Board had not followed the specious reasoning of the directors of the Basle Society about publicly and formally preaching the gospel to Mohammedans, and that rational labors were not superseded by impracticable theories.

In July, 1838, the Rev. William Glen, D. D. a Scottish missionary, who had spent many years at Astrakhan in Russia, and subsequently visited his own country, arrived at Tebreez, where, after several sojourns in that city, I repaired on the 25th of the same month, and two days after Mr. Glen’s arrival. My expectation was that Tebreez would then become my permanent residence. This learned and truly excellent father in the ministry, had previously labored much on a translation of the Old Testament into the Persian language, and in the period of about four years he completed a superior version, during most of which time, I had the benefit of his society, counsel and prayers at Tebreez, till he repaired to Tehrán, the Persian capital, for the final revision of his work.

In 1842, Dr. Glen returned home, and having printed a handsome edition of his version at Edinburgh, he has now, (1847,) though approaching three-score and ten, gone back to Persia to circulate the Scriptures he has translated into the vernacular language of millions. He won deserved respect and esteem in Persia, and his influence told well on the minds of many with whom he came in contact. When laboring with great diligence on his translation, he seemed to feel, as he sometimes remarked, that it was his last work, but Providence appears to be sparing him to sow the seed he has prepared for the purpose, and may he yet see it taking root, springing up and bringing forth the fruits of righteousness. May the divine blessing rest on him and his labors of love, and

on his patrons at home who are so ready to aid and encourage him in a difficult and trying field.

In 1829, Mr. A. N. Groves, with several associates, one of whom was the present Sir Henry Parnell, Baronet, sailed from England on a foreign mission, and proceeding to St. Petersburg, passed thence through Russia and Persia to Bagdad. They did not establish a mission in Persia, as Mr. Greene seems to have supposed, according to his letter of 'April 17, 1832,' which will be quoted in the proper place.

At Bagdad they met with many favorable circumstances, but finally with more trials and discouragements, including plague, inundation and war with which that city was visited, till at length after a few years labor, their mission was relinquished, Mr. Groves going to India, and Mr. Parnell to England, where, on the decease of his father, he inherited the title and estates of the family.

The well known missionary, Rev. Joseph Wolff, D. D. has made several tours in Persia; and the Rev. Jacob Samuel, likewise a converted Israelite, has passed through that country, and both of them have published accounts of their missionary travels, as has Mr. Groves also, to which books, reference may be made by those who desire more particular information in regard to the labors of their respective authors.

In review of all the missionary labor in Persia, at which I have briefly glanced, we find that it is marked by three prominent characteristics; namely, *translation, literary and scientific instruction, and general religious influence*, including private and more public discussions on sacred subjects. No public and formal preaching of the Gospel to the Persians, has ever been attempted by any of the zealous yet judicious missionaries who have been enumerated, and in all human probability such a measure would only have the effect of uselessly sacrificing the man who should undertake it, as well as of raising a storm of persecution against the poor native christians of that land, and barring the door of missionary influence against future heralds of the cross.

Notwithstanding much relaxation of bigotry and prejudice since the time of Martyn, yet the most liberal town in Persia would not tolerate such a public attack on its faith as the formal preaching of the Gospel necessarily implies. This surely should not cause more surprise in Mohammedan than in some Catholic countries, and while we can reach the understanding and appeal to the heart of the Persians in other forms, and by other methods, which, comprising the substance of evangelical preaching, may prepare the way for a more direct and forcible application of truth, why should the work cease because perfect freedom is not enjoyed. In America, all men are not to be approached and won by the same religious means; much more amid those who seem almost instinctively to despise the native christians around them, is the judicious missionary often reminded of the practice of his Master to communicate the word, as the people are able to bear it.

Translation may do much to prepare the way of the Lord among the intelli-

gent and inquisitive Persians, and although the Bible and a number of religious treatises have been published in that language, this department of missionary labor is far from being completed. Much, pertaining to our holy religion and its history, still remains to be explained and published in the Persian tongue, while some literary and scientific works are needed to aid their inquiries and enlighten their minds.

The genial influence of social and religious intercourse with the Persians, which they are ever eager to share, like the early vernal sun, though it ripens no fruit, is eminently useful in relaxing the icebands of bigotry and prejudice, and thus preparing many minds for a degree of candid consideration of the truths informally though often earnestly brought to their notice. No people are more fond of religious discussions, and engage with more apparent zest in controversy, than the Persians, and though they of course assume that their own creed is right and others wrong, yet they allow as well as take no small latitude in argument, and will cordially assent to a sound principle of general truth and justice. In short, they are not only very approachable, but they venerate a consistent religious character of whatever creed; and though missionary work among them, must from the circumstances of the case, be in a special sense preparatory, yet it must be done before the Gospel will have a probable prospect of free course among them. Said the veteran missionary who has translated the Old Testament, "if we wait twenty years we must then engage in this work, nearly at the point where we may now commence it," and with noble perseverance he acts on the truth of his sentiment, and happily finds a society of sufficient enterprise and fortitude to sustain him. Who will go and do likewise?

The indications of Providence, and the varied circumstances of the unevangelized, should no doubt be carefully considered in directing the limited means of benevolence for the foreign field, never forgetting that much land remains to be possessed at home. But it is likely to lead to serious mistakes, where a society make it a point to pursue chiefly or entirely the fairest *present prospect*, without an enlarged view of the general wants of the world. In selecting a missionary field, the condition, prospects, and probable influence of a people should be carefully considered. The wife of a devoted African missionary, both of whom have now gone to their reward, told me that her husband remarked, when in South Africa, that, it was of no use to divide their labors and attempt the evangelization of a small waning tribe in their region, (the Fingoes if I mistake not,) for they would soon vanish away and leave no active influence behind them. This statement strongly illustrates a principle which has long held an important place in my view of missions. We should do what we can for an expiring tribe, when more urgent claims permit, but special attention, and our main efforts should doubtless be addressed to permanent races, whose position, natural abilities, political and religious influence is likely to affect strongly other classes of men. The soul of a Greenlander may be as precious as that of any son of New England, yet what influence, humanly speaking, can

ever spring from that frost bound race, to compare with the sweep and sway of Puritan mind, as it moves on like a new, pervading moral atmosphere from Forefathers' Rock.

I suppose that no one acquainted with history and the present conditions and prospects of oriental nations, will question that of all Mohammedan tribes, the most approachable, intelligent, and influential, in central Asia, are the Persians, whose permanency as a people is unparalleled by any of their neighbors, excepting perhaps the Arabs. Prosperity, revolution, tyranny, and anarchy in every form, during the long sweep of near three thousand years, has left them a numerous and independent though mingled people, possessing a wide spread territory. The present kingdom of EERAN, as the Persians call their country, extends from 26° to 40° north latitude, and nearly from 44° to 60° east longitude. Its outline presents an irregular, rhomboidal figure which in general terms, may be called 1000 miles long and from 700 to 800 miles broad, although its greatest extent from mount Ararat, its north west corner between Russia and Turkey, to cape Jask, near its south east angle, on the Indian ocean, is about 1200 miles; while the north western and south eastern sections are much narrower than the average breadth of the country. This extensive region, which, with many fertile, well-cultivated vales, embraces a great proportion of wild, unwooded mountains and waste or desert plains, contains a population of nine or ten millions of inhabitants, all of whom with the exception of perhaps a hundred thousand Nestorians, Armenians, Jews, and Gabzs or Fire-worshipers, profess Mohammedism. The nation is divided into tribes and clans, among whom various dialects are found, the copious and polished Persian being the universal language of literature and business documents, spoken more or less throughout the kingdom, and constituting the general speech of the central and southern sections, while in the north western quarter of the country especially, unwritten Turkish is the common medium of intercommunication. From the earliest times, Persia has wielded an important influence, though in varying degrees, on all the surrounding countries, which it will probably ever maintain. Right principles implanted and perpetuated in that race, are likely to be diffusive and widely influential. Shall they alone of all the nations be neglected by the friends of missions? That there are many and formidable obstacles in the way of their enlightenment, is not only admitted, but plainly declared; yet similar obstructions to the truth are found elsewhere, even among some christian sects, who however, like the growing race of Greeks, both now and prospectively claim no small attention from a candid and benevolent reviewer of the nations.

The Persians are Mohammedans of the sect of Aly, the cousin, son-in-law, and champion of Mohammed, and call themselves *Sheeahs*, or Followers, that is, of *Islâm* and its authors. They stand relatively to the Soonnee sect, embracing Arab, Turk, Tâtâr, and Affgâhn, as Protestants have sometimes stood to Catholics; and all the rancor of superstitious prejudice and hostility, is fully reciprocated by these two great divisions of Moslims. While much is borrowed

from Jewish sources, the general Mohammedan creed, and notions of traditional and religious views current among the followers of Mohammed, bear more or less analogy to the ideas of various christian sects, and in the Persian scheme there are a number of strong resemblances to the Catholic system, especially in the acknowledged vicegerency of a supposed human head of the faith, but with this wide difference that image-worship is vehemently reprobated by all Mohammedans, whose great cardinal doctrine is, the UNITY of the glorious, eternal God, the sole object of religious adoration. Still, like the christian sects with whom the Moslems have come in contact, they invoke their own prophet and saints, believe in a species of purgatory, and pray for the dead. They call themselves *Mūsūlmāns*, or true believers, the Persians especially, arrogating to themselves this title, which they refuse to extend to their Soonnee neighbors. Both these sects have many and ponderous treatises on various points of theology and practical religion, and also poems, histories, and some scientific works founded on ancient systems. The Persians especially, have distinguished themselves in the East for poetry and metaphysical theology.

Various dissenting sects and forms of belief are found among the Persians, one of the most prominent of which is that of the *Sooffees*, literally *Purists*, but properly Free-thinkers, a class of utilitarian sentimentalists, of diverse grades, obnoxious to the mass of priests and people. Rationalism, mysticism, and high school transcendentalism, blend variously in the Sooffee system, which is gradually undermining popular prejudices, without establishing any substantial forms of its own. The Sooffees generally are free inquirers, and while they need toleration themselves, are more ready than most others of their countrymen to extend its privileges to foreign sects. Like Tyrannus and his pupils, they love to 'dispute daily' with any Paul who may chance to encounter them.

With the Persians, and Mohammedans generally, the great stumbling-block of christianity is the Divinity of its Founder, whom however they all profess to reverence as a prophet of the highest rank, whose dispensation superseding that of Moses, was in turn abrogated by the mission of Mohammed. The Old Testament they hold to be corrupted and obsolete, and they insist that the Lord Jesus carried his *Injeel*, or Gospel, back to heaven whence it descended to Him, and that our present New Testament is consequently spurious. It is therefore no small part of missionary labor among them, to exhibit clearly and convincingly the great evidences of revelation on which the genuineness and inspiration of the Bible are maintained. And this with ordinary prudence can freely be done by written treatises and every day discussions in which multitudes are ready to engage.

Many other points might be mentioned and arguments adduced, to show how, and wherefore, missionary labor should be directed in a reasonable degree to the enlightenment of the Persians, but the plan and design of this narrative allows only a brief and rapid sketch of the subjects it presents to the candid and benevolent reader.

I turn therefore, with regret from scenes on which my mind loves to linger, to considerations and events which duty to myself, duty to present and future missionaries, and above all, duty to the cause of divine truth and justice, requires me to lay before the friends of mankind, and the followers of our blessed Redeemer. It is not my object to impeach the motives and decry the avowed principles of any one, but in that charity which, while it assumes that all men are liable to err, stands ever ready to cast her mantle over a corrected mistake, and in that humility which acknowledges its own failings and shortcomings with heartfelt sorrow, would I appeal to unchangeable equity, for a decision on the subject I am to present. And however unpleasant it must be to a mind loving the shade of retirement, to come forward in its own selfdefence, and fully state facts bearing hard on the policy and measures of some high in public favor, yet to those most likely to censure this course, I can truly say, like the aspersed apostle, "*ye have compelled me.*"

In early youth my mind turned with interest to the country of Cyrus the Great, and as my course in life was gradually developed, while passing through academical and professional studies, this interest augmented, till strong desire united with a conscientious sense of duty to urge me on to the missionary work in Persia. Every accessible source of information, relative to the cherished object in view, was diligently examined, and the result of my investigations was the conviction not only that a mission might be established in Persia with a good prospect of usefulness, but the scanty accounts within my reach led to the belief that more direct and unobstructed channels of religious influence were open in that country, than the real facts of the case warranted. This mistake however, was only one of the multitude that occur in missionary experience. The morning glow of hope and ardent expectation, that gilds the general mass of intelligence so interesting to the young missionary, leads as a matter of course, to some conclusions which the stern array of uncompromising facts on the field itself, are little suited to spare. Probably no missionary of three year's actual experience, ever escaped some trying depressions of his hopes, and who did not find that he needed more grace and strength from on high than he had really provided for in his benevolent plans to convert men.

My first letter to an officer of the Board was of a general missionary nature, dated January 31st, 1831, and was addressed to Dr. Anderson. I wrote him again in April, 1832, with reference to missionary labor among the Persians. As was natural on untried ground, the executive seemed disposed to examine and inquire more particularly into the subject, before deciding to establish a mission in the proposed field. In reply to my letter to Dr. Anderson, the Rev. David Greene wrote me 'April 17, 1832,' and after stating that the Prudential Committee wished to extend "their missionary operations in the countries of Western Asia," and had "sent two missionaries to explore Armenia," he remarks, "we could not now say decisively that we will send a missionary to Persia, because the finger of God may very plainly point to another quarter; and while the

number of missionaries and the pecuniary means are limited, we are undoubtedly bound to send first to those fields where there are the most promising openings. If we had men enough and funds adequate, we ought without doubt to send to Persia and all other Mohammedan countries, to China, and all other nations, however hazardous and impracticable all approach might seem to be; and there can be no doubt that men possessed of Paul's courage, and zeal, and love for souls, would find access, and by the aid of the Holy Ghost would make an impression.

"Mr. Groves, with two or three associates, as you may probably know, is now in Persia as a missionary, though not connected with any missionary Society. Little is known of his proceedings or prospects.

"I think, Dear Sir, that, if your heart is set on a mission to the Mohammedans, and the Lord has given you qualifications for such a work, you need have no fear but that you may be sent to some country where you can have ready and constant access to them, and make them the principal object of your labors, if you shall then think that Providence directs you to such a course. You cannot feel too deeply for this deluded and miserable class of men, or pray too importunately that the Lord would open a way of access to them, and give them a heart to attend to the things that belong to their peace.

"I regret that Mr. Anderson, to whom the correspondence with and in respect to the missions over sea is committed, is now absent for a month or two from Boston, and that the pressure of my other duties will permit me to give no more thought to the subject. Write us freely at any time, and probably some months hence we may be able to write you more definitely. If you commit your way to the Lord in this matter, I do not doubt that he will open a way for you to some field, where you shall be satisfied, and where you may glorify him."

Although this letter breathes a spirit of caution, yet it certainly is suited to foster the expectation that a mission to the Persians would be favorably regarded by the executive, and that they only needed the way to be made clear in order to engage in the enterprise with interest.

The late Rev. Dr. Wisner wrote me; 'Jan. 5, 1833,' with reference to the proposed mission, and in general terms encouraged my hopes, while he asked for more particular information in regard to my religious and missionary views, and "how my mind came to fix on the Mohammedans." Dr. Wisner favored me with another communication, 'July 8, 1833,' in which he says, "I have not heard from you for some time; I do not therefore know the result on your own mind of your correspondence with Mr. Smith, nor whether your views about missionary work and the manner in which you shall engage in it, remain as they were when you communicated them to me just before that correspondence began. I presume, however, they are the same. And you having examined the subject, as I am now satisfied you have done, I am content they should be the same. I write now simply to say, after conferring with Mr. Anderson, that we shall recommend to our Committee to appoint you a missionary to Per-

sia, to prosecute your mission according to those views, if you offer yourself for that purpose; and I have no doubt the Committee would accede to our recommendation. I would suggest, therefore, whether you had not better soon make the offer in a formal manner, stating as fully as you can in what manner you think the mission ought to be prosecuted. The Lord guide you, and all that shall be concerned in this important matter, aright."

Mr. Smith, mentioned above, is the Rev. Eli Smith, Syrian missionary, who had then lately returned from an exploring tour in Turkey and Persia, and who was requested by Dr. Wisner to write me on the subject of a Persian mission. Mr. Smith wrote me, 'Feb. 1, 1833,' communicating succinctly much information respecting Persia. After mentioning some prominent obstacles and saying that "Azerbâyjân should be selected in preference to any other part of Persia for missionary operations," he remarks, "A mission specially for the Mohammedans even there, we [Rev. Messrs. Smith and Dwight] have hesitated to recommend at present. I am, however, very much rejoiced to find your mind directed so strongly towards them, and hope that Providence may intend to open for you a field of labor among them."

Dr. Wisner, having read the letter containing the above extract, prefixed a note to it, dated 'Feb. 5, 1833,' and saying, "we are much gratified with your letter of the 23d ult. and entirely satisfied with the testimonials we have received in regard to you, and I am persuaded that, your life and health being spared, you will yet go a missionary to the Mohammedans of Persia, and be sent out by our Board, though it may be expedient *at first* after getting there, and *for a while* to direct your more immediate attention to the Nestorians or Armenians."

A mission to the Nestorians having then recently been resolved on by the Committee, it was natural for Dr. Wisner to associate with it, in his own mind, other proposed labor in so untried a field. But the candid and cordial interest he uniformly manifested in the Persian mission, and the personal kindness he exhibited in my limited correspondence and acquaintance with him, justly claim my lasting gratitude and respect; and his form is still distinctly pictured on my mind, as he stood on Union Wharf at Boston, on the 22d of August, 1834, and waved his hand in token of affectionate farewell, as the vessel of our missionary band receded from the shore we little expected to behold again. Peace and love to his memory.

Mr. Smith favored me with another letter dated 'April 18, 1833,' the general drift of which exhibits the doubts and difficulties relative to a Persian mission, assuming, however, that the work might reasonably be attempted, especially if a missionary were called in providence by an enlightened conviction to engage in the undertaking. The general sentiment of the letter, if I understand it, is, there are many and serious difficulties in the way, but it might still be my duty to engage in the work. To this letter, on the 23d of the same month, Dr. Anderson added a note, his first communication to me, in which he says, "I this morning received this letter from Mr. Smith, with a request that I would

read and forward it. You will perceive what his opinion on the whole is, with regard to attempting a Persian mission (to the Mohammedans) at present. His judgment in this case is more valuable than that of any other man in this country. While I accord in the views he has expressed on his first page, I confess myself to have very strong doubts whether it is best to attempt a mission to the Mohammedans of Persia for some years to come; at least, till our Nestorian mission is well established. But the designs of God's merciful providence are coming more and more to light, and I may have all my doubts removed before six months have transpired.

"You will be interested in knowing that our brethren in Constantinople have agreed to ask the Board to send out a missionary expressly to the *Mohammedans of Turkey*. This is in consequence of the late events in that empire. Perhaps it is to the Mohammedans of Turkey, rather than of Persia, that God designs to send you. By prayerful inquiry you and we shall know in due time."

If this note contains but little direct encouragement, it still shows, if I mistake not, a ready disposition to do something for the Mohammedans, whenever and wherever opportunity should be afforded. Dr. Anderson seems to have been, even then, prepared to have given a favorable opinion in regard to sending a missionary to the Turks, who, although they ought not to be overlooked, have never yet presented so many inducements to attempt their evangelization as the Persians. I have been informed on good authority, that since my return to America, Dr. Anderson has taken pains to convey the impression that the executive, from the beginning, were exceedingly unwilling to undertake the Persian mission, and a friend, who attended a late formal conference in which the secretary undertook to clear the executive at my expense, writes me that, "He said, they employed you as a missionary to Persia, at your earnest and repeated solicitations, against their own judgment, but with the express understanding that it was to be an *exploring mission* only, and not a permanent one, extraordinary exceptions excepted." I presume that Dr. Anderson was not in 1833 *the sole authority* in the executive, and if he only remembers some of his impressions about the time of writing the foregoing note, he is liable to mistake in his conclusions of the whole matter, as will hereafter appear.

As might be anticipated from Dr. Wisner's letter of 'July 8, 1833,' quoted on a preceding page, the result was that the Committee resolved to undertake the proposed mission, and when in February, 1834, after seven months farther reflection by both parties, I sent them a formal proposal to labor under their direction and patronage among the Persians, on the 25th of the same month they declared my acceptance, and issued my appointment, as follows: "*Resolved*, That, James* L. Merrick, recently of the Theological Seminary at Columbia, S. C., be appointed a missionary of the Board, and designated to the Mohammedans of Persia, and of the countries east and north of that kingdom." In

* By mistake, I was called "Samuel" instead of *James* in the resolution, which error was, of course, duly corrected.

communicating this resolution of the Committee, Dr. Wisner adds, "The last clause was embraced in the resolution to cover your making an exploration of the countries referred to, if that shall be found best." To Afghânistân and Tâtâry, "it was to be an exploring mission only," but to Persia, the Lord willing, it was to be "a permanent one," if this resolution of the executive is to be interpreted according to its obvious meaning. A young, confiding missionary would not be likely to find in such a resolution, nor in the uniform tone of Dr. Wisner's letters to me, such a reluctance, and yielding barely to explore, and that "against their own judgment," as Dr. Anderson is understood now to assert. Dr. Wisner farther remarks, "As you are now an accepted missionary of the Board, your correspondence hereafter will be with Mr. Anderson." He also says in the same letter, "It is very desirable that you should have an associate, who shall also go unmarried. We cannot, at present, tell you of one. But we hope you or we will be able to find one before you go."

On the 24th of the following March, Dr. Anderson wrote me, saying, "I rejoice to see your purpose so fixed in reference to Persia; may it never be shaken. We do not yet know any man who could be expected to accompany you." It thus appears that he had cordially adopted the views expressed by Dr. Wisner in reference to a Persian mission, and was ready to coöperate heartily in the work. Let this be distinctly borne in mind, in connection with the general fact, that, however I may have originally proposed this mission to the officers of the Board, they, after proper inquiry and reflection, adopted the undertaking, and with others, Dr. Anderson *rejoiced that my purpose was so fixed on that object*. A due consideration of all these circumstances would not surely lead an unbiassed mind to the conclusion that my importunity had reluctantly brought the Committee against their own judgment to permit a mere exploration and bare experiment in Persia, especially as they earnestly wished to find and send an associate with me, which of course would have given more importance and probable permanence to the mission. Let equity decide then, whether I am solely or chiefly responsible for the origin and end of the Persiau mission, and whether I merit all the direct and implied censure which has been pronounced against me.

My instructions were dated 'Aug. 8th, 1834,' and were formally delivered to me on the 10th of that month in the Chapel of Amherst College, where I had graduated. The explorations marked out for me in these instructions, agreeably to the resolution of the Committee in my appointment, in connection with Persia, embraced a tour through Afghânistân, provided, providential events indicated such a course; but Persia was to be the peculiar sphere of my inquiries as well as the contemplated field of my labors.

In closing the instructions, Dr. Anderson kindly and emphatically exhorted me to "be not discouraged." For, said he, "The waters which you see by faith flowing over the arid regions of Persia, are not the deceitful mirage of the desert, to mock your hopes; they are the waters of life. The most unexpect-

tionable witnesses declare the religion of Mohammed to be everywhere on the decline. War and despotism enters essentially into its spirit. But the zeal which burned so fiercely in the bosoms of its early champions, having consumed every thing within its reach, now burns low, and the power of its princes is declining. It can no more subject countries, nor mind to its sway. The general causes which are meliorating the governments and the condition of mankind, are entering into Persia. Light is breaking in upon its dark domains; not light enough to perceive the truth, but enough to make visible the awful darkness. In the prevalence of Soofeeism, we see the Persian mind breaking loose from its moorings, and tossing wild upon the billows of infidel speculation, with neither star nor compass to guide it. Without a divine Guide and Helper, who indeed, would venture in pursuit of minds tossed upon such a sea? But you go not alone. Your help and your hope are in God. He, we believe, commands you to go and preach the Gospel to the Persians; and he promises to be with you. "Lo, I am with you always." "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee." You may die in early life. You may die a martyr's death. Still the promise, in all its spiritual import, will be remembered; and, if you are faithful unto death, neither you, nor the churches which send you, will ever have occasion to regret your mission to Persia."

As these instructions were understood to have been prepared by Dr. Anderson, though signed of course by all the secretaries, it must certainly be inferred that he felt cordially interested in this mission, and gave it not only his best wishes, but his entire approval. Would that all our hopes had been realized.

No associate having been found for me, in company with the Rev. Messrs. Houston, Adger, and Pease, with their wives, designated to the Greeks and Armenians, and bound for Smyrna, I embarked at Boston, as has been already stated, on the 22d of August, 1834. My ardent hopes, over which I had long, and in simple truth I might add, sincerely prayed, had at length been so far realized as to waken, I trust, not only the liveliest gratitude, but renewed consecration to Christ and His cause. If a consciousness of devotion to any cause was ever intelligently settled in my mind, then surely I felt willing to spend and be spent for the Redeemer's sake in Persia.

We arrived at Smyrna on the 25th of October, and after ten days delay, I embarked in a little cutter of sixty-four tons, (it was before the era of steamers in those waters,) and reached Constantinople on the 10th of November. Here I had been instructed to pass the winter in preparatory studies, and in acquiring information about the country and people I was to visit. I gained some knowledge of the Osmánlee Turkish, which however differs widely from the dialect of the same general language spoken in Azerbâyjân in Persia. While at Constantinople I collected much information on oriental nations, and the general subject of missionary labor among them, which was subsequently of essential

use to me. I found that the missionaries at Constantinople, who had had long experience, managed in many things very differently from my preconceived notions, and although I might not in all particulars have viewed matters in the same light with themselves, yet I am under much obligation for the lessons which their precepts and practice imparted. I should make a similar acknowledgment in reference to the missionary brethren with whom I had previously made a short, though to me interesting and profitable acquaintance at Smyrna.

I found there was much to learn besides languages, in order to be duly qualified for meeting the opinionated, self-sufficient orientals, and that instead of their flying like doves to their windows, with devoted, joyful hearts to the banner of the Cross unfurled by the missionary, they were, for the most part, as shy of his hands as hawks of the mountain. Social intercourse with people of various classes, seemed indeed tolerably free and extensive, but in general, its bearing was far less direct on missionary objects, than I had anticipated. This general religious influence at Constantinople, has led in later years, under the favoring providence of God, to much more directness of operation, a result which might be looked for elsewhere in similar circumstances. Yet at that time I had not ascertained either the limits of prejudice and bigotry on the one hand, nor the pervading power of a judicious missionary course and prolonged religious influence on the other. But I was learning.

While I was at Constantinople, the oldest missionary at that station completed a series of letters addressed to a younger brother, but intended to prepare others just entering the field with "*hints and cautions*" about the course proper for them to pursue, in the peculiar circumstances and trials they must meet. A copy of these letters was sent to the executive, but if I mistake not, the secretary for the foreign correspondence replied, that the christian community could by no means bear the publication of those articles, inasmuch as the views prevalent at home, respecting missionary operations, differed materially from many of the sober facts of actual experience abroad. If I have inadvertently erred on any point of this subject, those interested can make the necessary correction.

I allude to this matter, because it made a strong impression on my mind, and because it illustrates so forcibly a principle I have since found prominent in a certain policy, namely, that great care must be taken to fan hope and zeal at home; to which end it often happens that the more forbidding features of the work advance but little beyond the shades of the background, while the luminous parts of the picture are adorned with the fairest facts and expectations. It may not be an easy task in all cases to say precisely how much should be communicated to the patrons of missions, since of course everything cannot be presented, nor would be well understood if the attempt were made; but from the time of the incident above alluded to, I have had a growing conviction that the churches at home ought to have more information, and a better understanding of the actual facts of missionary experience. I should state further, that, without debating with myself what particular scheme of correspondence would

be most expedient to adopt, I practically resolved to state the facts I communicated, and my own convictions of truth and duty, with as much impartiality and clearness as possible ; in short, that perfect candor and frankness should be my aim. If I erred in yielding too little to expediency, and remained too ignorant of the claims and authority of those to whom I was more immediately responsible, and have suffered in consequence, I still hope that the candid and charitable will be lenient in their judgment.

In company with the late Doctor and Mrs. Grant, of the Nestorian mission, I left Constantinople on the 18th of August, 1835, and reached Tebreez on the 15th of the following October. As it is not my object to dwell on the toils, privations and exposures of traveling in the East, or to introduce numerous incidents and reflections, although I have a copious journal embracing a long period, but to sketch briefly and clearly the principal facts of my missionary experience, with reference to a fair and candid exhibition of my course while under the patronage of the Board, I will pass on to say, that, during my first residence at Tebreez I had the benefit of the counsel and example of the four excellent German missionaries mentioned in the former part of this narrative.

Besides diligently acquiring Persian, I learned faster than my feelings desired, that the obstacles to evangelical truth in Persia were much more formidable than all my liberal allowance for difficulties had provided for ; and though I was by no means then, or subsequently, driven to despair of usefulness in that field, yet when fact after fact of a forbidding nature fell ponderously in my way, and when my preconceived ideas of labor, formed after all the research I could make, required so much modification, is it wonderful that in stating the case plainly to the executive of the Board, while they sympathized in the disappointment, they should also have imputed to me more discouragement than I felt ; till at length, by comparing the field as they viewed it, with brighter prospects elsewhere, they became willing to abandon it, and were ultimately displeased with my persevering adherence to the people of my first choice. My interest in Persia was too firmly fixed to be easily shaken ; when cut off from one hope I sought another, and finally found as stated on a preceding page, that there were three definite modes for preparatory work in Persia, and that in each of these ways, namely, TRANSLATION, INSTRUCTION, and GENERAL INFLUENCE, much good might and should be done. In the circumstances, these conclusions were necessarily of gradual growth, but while I was gaining strength to persevere, unfortunately the executive seemed to be accumulating arguments to abandon the field. These opposite views naturally led to contrary opinions, and finally to more serious differences. But I am anticipating results.

It is proper to introduce in this place an extract or two from a letter I wrote Dr. Anderson on the 20th of May, 1836. In this communication doubts and difficulties relative to the Persian mission are more prominently exhibited than in any previous letter I had written ; yet a candid examination of it will show that I was not only disposed thoroughly to investigate facts, but strongly inclined

to persevere in the work I had chosen. It should be stated also, that when I wrote this letter, the German missionaries at Tebreez, were hoping greatly to enlarge their operations, two of them being about to start with myself on an exploring tour to Tehrân and Isfahân, and as it was not expedient for me to settle within the sphere appropriately occupied by them, my prospect of finding a suitable field in the country, was, from various considerations, rendered uncertain.

In these circumstances I wrote Dr. Anderson saying, "I need not repeat to you the cherished interest I have felt for many years for the Mohammedans; I feel it still, and, if it be the will of God, I desire to labor and die among them and for them." And then after alluding to judgments which may be expected to overtake persecutors of God's people, the letter proceeds to state that, "Missionaries have labored among this people, [i. e. Mohammedans,] about thirty years at Karass, beyond the Caucasus, and nearly half that period in Georgia, and these efforts, with all that have been attempted among Mohammedans in other parts of the world, prove that the conversion of Mūsūlmāns is a work involving the greatest difficulty and trial. I write not these things to discourage either you or myself; I am not discouraged; and through the help of Almighty God we shall yet prevail and prosper. Let us stand in the breach and avert if possible, a part at least, of the impending plagues. 'Though multitudes perish, many souls may be saved who shall shine as stars forever and ever.'" In this letter I also say, "that all due attention should be given to those places which are most open for direct missionary labor, by no means losing sight of efforts merely preparatory." And in this connection I endeavor to urge the importance of truly evangelizing our own country. In conclusion, I remark, "Whatever be our plans and efforts, we can never feel too deeply our dependence on God for success, or importune too earnestly for the influences of the Holy Spirit. Without His almighty aid we must utterly despair of ever seeing a single Muslim turn from the error of his belief or from the iniquity of his ways.

In company with two of the German brethren, Rev. Messrs. Hoernle and Schneider, I left Tebreez on the 6th of June, 1836, to explore the central and southern parts of Persia. We arrived at Tehrân, the capital of the kingdom, on the 24th of the same month. From the gentlemen of the British Mission and Military Detachment, then at Tehrân, we received great kindness, and obtained much information, especially from J. P. Riach, Esq., a very intelligent, influential, and pious member of the Embassy, who among other favors obtained official letters for us addressed to the governors of Isfahân and Sheerâz. I had the pleasure of meeting this gentleman the day after my arrival at Tebreez, I repeatedly shared his hospitality during our cotemporary sojourn of about six years in Persia, I enjoyed the benefit of his counsel and long experience in the East, and as I believe his prayerful good wishes; and gratitude requires that even in this brief sketch I should express my sincere thanks for the many favors received from him, and from other English gentlemen in that land, especially from the kind friend above mentioned, and from Alexander Nisbet, Esq., and

his late excellent wife. It is but justice to say, that all the missionaries who have labored in Persia, from Martyn's time to the present day, have been laid under special obligations to Europeans in that country, especially to English gentlemen of official rank and influence.

Our inquiries at Tehrân led to a more enlarged and particular view of missionary prospects in Persia, but unhappily obstacles seemed to multiply faster than encouragements, although we were very anxious to find abundant reasons to cheer not only ourselves but our directors and friends in our enterprise. Having made what observations we could at the capital, we started on the evening of July 4th for Isfahân. During the warm season, *kâravâns* travel chiefly by night in the East. Our route lay across a portion of the great salt desert, and exposure to intense heat by day, and chilling night air toward dawn, with drinking saline water and other causes, "weakened my strength in the way," and as I was obliged to halt one night at a desolate *kâravânsērây*, and lay down on the stone offset of its gateway, it seemed that my weary slumbers would sink into that dreamless sleep that wakes only at the archangel's call. Had I opened my eyes no more on the desert wilds of *Gabr'âbâd*, perhaps some might at this day have fancied that I had done more for the missionary cause than they are now willing to allow for the toils of eleven trying years. But if from the misinformed and prejudiced, little favor is to be expected, a consciousness of sincere aim and effort can yet say, my judgment is with the Lord and my work and reward with my God.

We arrived at a village in the neighborhood of Isfahân on the 15th of July, and after visiting the city, calling on the governor by whom we were courteously received, and waiting till after the ensuing Sabbath, we took lodgings on the 18th of the month at *Joolfah*, the celebrated Armenian suburb of Isfahân. Here my companions hoped to establish a school which should benefit both Armenians and Persians, and prove a radiating center of light and influence. They had brought a good supply of Armenian, Hebrew, and Persian books, chiefly the Scriptures, and a considerable number of Persian Testaments and copies of the Psalms and Proverbs in the same language were distributed before and immediately after our settlement at *Joolfah*.

The bigotry and intolerance of Isfahân were quickly roused; wild rumor proclaimed through the city that we had come to overthrow Islâm, and fanatical fury burnt to annihilate us at once. The governor getting information of the excitement sent a guard to protect us, and on the morning of the 27th of July we were surprised to learn that the preceding night thirty men had been stationed about our house for our defence. Isfahân is noted for the number and fury of its lawless mob, and some of this class, as we were credibly informed, went to a *moosh'ta'hid* or high priest of Islâm, the late Sayyid Mohammed Bawker, then the highest religious chief in Persia, and desired permission to cut us off from the earth. A word from him had doubtless been our doom. And had we fallen in our own hired house, or in the presence of this great moollâ whom

we soon visited, or in the streets and bázârs of the city through which we openly passed, possibly some might have called us martyrs, who now hesitate to allow that the writer, after years of subsequent toil and exposure, is entitled to any thing but reproach and censure. Misguided impulse once essayed to sacrifice to Paul and Barnabas, and shortly after stoned them with bloody fury, and the same ignorance and prejudice in varying degrees work out everywhere their unreasonable results.

The Lord was our shield at Isfahân. He turned the heart of the chief men in our favor, our guard soon dwindled away, and we were left to the quiet conclusion that we might reside, and gradually gain influence at Isfahân, provided, that great judiciousness marked our course. Not only were the Persians of that place peculiarly excitable and bigoted, but unhappily we found that the Armenians, especially their archbishop and some other leading men of that community, were not a little under the influence of prejudice and intolerance. In view of all the circumstances of the case, my companions finally concluded to postpone, if not relinquish, their plan of establishing a mission at Isfahan, and to return forthwith to 'Tebreez and confer with their colleagues on the subject of enlarging their operations in Persia. We parted with mutual prayers and good wishes on the 3d of August, they starting homeward, and I proceeding with a few Persians on my lonely way to Sheerâz.

Those who never found themselves far and solitary among a people of strange speech and hostile creed, and of whose fanaticism striking evidence had just been given, can but poorly appreciate the circumstances of a young missionary wandering alone over such untried ground. Yet I can truly say, that I enjoyed great peace and resolution of mind, and while I had calmly smiled on danger at Isfahan, I could cheerfully commit my lonely way to God. I needed a companion, it is true, but none had been found for me, and with a consciousness of aiming diligently to do my duty, I was comforted in committing my all to Him for whose sake I was a lonely pilgrim.

I reached Sheeraz on the 17th of August and after considerable difficulty and delay, hired a cheap house for my residence. From 'Trebizond, (N. Lat. 41° ;) on the Black sea, I had traveled 630 miles to Tebreez, (N. Lat. 38° ;) thence, 400 to Tehran, (Lat. $35\frac{1}{2}^{\circ}$;) thence, 280 to Isfahan, (Lat. $32\frac{1}{2}^{\circ}$;) and thence, 290 more to Sheeraz, (Lat. $29\frac{1}{2}^{\circ}$;) in all a land journey of 1600 miles. I had also visited Oroomiah, (Lat. $37\frac{1}{2}^{\circ}$;) which is about 130 miles, by the road, in a southwesterly direction from Tebreez, though an airline across the lake would greatly diminish this distance. In all these journeyings the Lord had been my guide and support, and gratitude for preservation and deliverance was specially due.

It takes time under favorable circumstances for a stranger to gain a standing among those around him; how much more must one patiently wait, when language, customs and religion raise their formidable bars to friendly intercourse. In the course of seven months however, I had made such additional progress in

Persian, besides paying some attention to Arabic, and had so far gained the favor of individuals that a fair prospect began to open of wider influence, provided I should remain for a long period in that city.

My teacher, a learned moollâ, had passed through a wonderful experience on the subject of religion, and though he was a confirmed Sooffee, yet he deeply interested my mind in his welfare, and many and long were our discussions about salvation, in which the greatest plainness and directness of argument was mutually employed. A few others became familiar acquaintances, especially the British Agent at Sheerâz, a very intelligent and liberal minded Persian, and the venerable Meerzâ Sayyid Aly, the friend and assistant of the lamented Martyn. With these men I felt much at home, they drew forth my prayers and strong desires for their salvation, I bade them farewell with tenderness, I have often supplicated a merciful God in their behalf, and though I suffered many witherings of hope at Sheeraz, my heart still goes back there with solemn interest.

Soofeeism is very prevalent at Sheerâz, and consequently bigotry is the less fanatical, but even there I was convinced the Gospel could not be formally preached, nor even the Scriptures be profitably nor safely distributed without judicious caution. And all my inquiries and observations in the country led to the painful conclusion that no Persian, who should be known to renounce Islâm and formally to embrace christianity, would escape death, inflicted either judicially by civil and religious rulers, or by the fury of a mob. Still, from a full survey of the field it appeared evident that much might be done to remove ignorance, mitigate bigotry, and prepare the way for more hopeful prospects in any city of Persia. But without an associate, and far removed from any missionary station, it was obviously inexpedient to remain at Sheerâz, after the advancing spring of 1837 opened a comfortable way northward. In addition to much information about Persia, I had also learned that an exploring tour through the countries east of this kingdom, was quite inexpedient, inasmuch as they presented still stronger obstacles to the introduction of the Gospel. And till the way is measurably prepared in Persia, it seems obvious that Afghanistân and Tâtary cannot easily or efficiently be reached through the former country.

Allusion has been made to the excitement at Isfahân, in consequence of a distribution of the Scriptures in that city and vicinity. While I was at Sheerâz a zealous distributor came thither from India, and with considerable delays at the principal towns, passed northward through the kingdom. He gave away many Persian Testaments at Sheerâz, and though the excitement was less than I anticipated, yet little benefit seemed to result from so indiscriminate a distribution. I was assured that many of the books distributed at Sheerâz, and especially those given in villages on the road to Isfahân, were destroyed, and a careful inquiry into all the facts I could collect relative to the whole subject of distributing the Holy Scriptures in Persia, satisfied me that it should be done with great discrimination and prudence. In this way it may be far more useful than any wholesale issue of the pearls of great price. The free use of the Holy Scrip-

tures is essential to enlighten the world, yet a nation is not evangelized just in proportion to the multiplication of Bibles around them, and where fanaticism is dominant, a single book lodged in safe hands may do more to promote the truth, than a shower of copies scattered on all sorts of characters, especially where bigoted excitement is likely to ensue. The circulation of the Bible, and of religious treatises suited to awaken reflection and conciliate the understanding, free from violent attacks on Islâm or its author, is an important part of missionary labor in Persia, but like other branches of the work in that country, it should be very judiciously performed.

I left Sheerâz on the 28th of March and returned to Isfahân, where I remained about a fortnight free from excitement or molestation and nearly concluded a conditional treaty with the Armenians for establishing a school for their benefit. The plan however was not matured, chiefly in consequence of their bigoted fears of sectarian influence. Taking the road to Hamadân, I visited the reputed tomb of Esther and Mordecai in that ancient city, where the Jews are numerous, but much oppressed. At Sheerâz a miserable remnant of this forlorn race groan under grievous oppressions. At Isfahân there is a larger community of this people, and probably better off than in any other Persian city. The Jews were once exceedingly numerous in Persia, and from historical facts and the actual manners and customs of the nation, there is abundant reason to conclude that much Hebrew blood flows in the main stream of the Persian race. Mohammedism has absorbed what it could, and pants to swallow the remnant. From Hamadân I proceeded direct to Tebreez, and found all the German missionaries had left that city, abandoning their labors in Persia, with the exception of Mr. Wolters, who quitted the country the same summer, and thus the whole field, east of Oroomiah, was again unoccupied. Needing rest and some social comforts, at least for a season, I proceeded to the Nestorian mission at Oroomiah, whither I arrived on the 3d of June, and where I diligently pursued my studies on the language and religion of the Persians, and engaged in such intercourse with them as providential circumstances afforded, suffering in the course of my sojourn there protracted and severe prostration of health.

Under date of June 19, 1837, I sent Dr. Anderson a long account of my observations and inquiries in Persia, in which I endeavored to state the plain facts of the case with as much impartiality and candor as possible. I had found, it is true, more obstacles to the introduction of the Gospel among the Persians than I once thought existed, and though I could not be insensible to their influence, I still felt that there was an important work to be done in Persia, and that I was solemnly responsible to God for faithfully discharging my duty in this matter.

Before writing the letter above alluded to, I had received a communication from Dr. Anderson in which, after acknowledging the receipt of a number of letters from me, he says, under date of 'Dec. 27th, 1836,' "we have followed you in your travels with deep interest, and bless the Lord for your preservation amid dangers seen and unseen, and especially while in the bigoted city

of Isfahân. Verily the Lord has been with you of a truth, and I doubt not will continue ever to stand by you. It seems, however, that you do not find much reason to believe that the set time to favor Persia has yet come. I am not surprised by your statements. We were for a long time reluctant to establish a mission in Persia, and were at last persuaded to it chiefly by the fixed resolution of your mind. We thought, perhaps the Lord was preparing the way secretly for a mission among that people, and was therefore inclining your heart to that mission. We see no evidence yet that you have mistaken the path of your duty, even though your stay in Persia should be temporary. It is important to know even that the time has *not* come for attempting a permanent occupation of the ground.

“ We very much doubt the expediency of having a mission to the Mohammedans established in Oroomiah at present. We fear it might wake up the fanaticism of the Mūsūlmāns there as it did at Isfahân, and endanger the stability and prosperity of the mission among the Nestorian christians. Our shortest and most effectual way, probably of acting on the Mohammedans of Oroomiah, is by prosecuting as efficiently as may be our mission among the christians in their midst.

“ I have brought the case of your mission before the Committee, and they give you the alternative, in case it should be your duty to leave Persia, of joining the mission in Syria. You might perhaps make Damascus your head quarters. The climate would be as favorable as any we think of in western Asia. I fear you would hardly be able to proceed to Syria through Mesopotamia without great suffering, and a probable loss of life. I beg of you not to undertake hazardous journeys in Persia *alone*. The Saviour does not require it.”

This communication surprised me not a little, as I was totally unconscious of having intimated a desire to be released from the Persian mission and transferred to another sphere. I had not then learned that the executive of the Board sometimes decide on measures affecting a missionary most deeply, without in the least consulting his own views of duty. But cherishing for them the greatest respect, and reposing in them affectionate and almost unlimited confidence, my mind fastened on their kindness in looking for a more genial climate, which my experience at Tebreez, before I was properly acclimated and had learned to protect myself, had seemed to require.

I replied to this unexpected overture as follows : “ I come now to speak of the alternative which the Prudential Committee have kindly given me of joining the Syrian mission with the probable prospect of being stationed at Damascus. I desire the Committee to be assured of my very grateful sense of this unasked favor, this tender interest in my health and welfare. But, my dear brother, I am not yet prepared to abandon this discouraging field, notwithstanding I have suffered more in wandering over it and contemplating its prospects, than I once thought myself capable of suffering from any cause whatever, aside from a sense of my own sinfulness. I came, or rather as I believe, *was brought*, soul and body to Persia, and I cannot leave till I feel the pressure of the same invisible hand urging my departure. Besides, I am yet to learn if, to a great extent the Mūsūlmāns of Syria are better prepared to receive the Gospel than the Mūsūlmāns of Persia.

“ After a very deliberate, and I trust prayerful examination of the whole question relative to my future course, I have concluded that it is my duty to *remain in Persia*, until other missionaries to the Mohammedans occupy the ground, or special providences carry me away. It may be that the Lord has somewhat for me to do in this country, or at least something more for me to suffer here, and while I feel the detaining hand of His providence, I cannot break away from my adopted land. I am satisfied I shall know when the proper hour for my departure comes, if come it must, otherwise, if I can leave no other memorial of having been in Persia, let me leave at least the little mound which ere long will mark the spot where this oft sorrowful bosom has found repose.”

Not only was permission given me to join the Syrian mission, but in January 1837, Dr. Anderson wrote my friend, the Rev. J. F. Lanneau, of said mission, apprizing him of the fact. While at Beyroot to attend a general meeting of the Syrian mission, in May of that year, and probably after more or less consultation with the brethren on the subject, Mr. Lanneau, though declaring that ‘ his arms and those of his brethren would be open to receive me,’ says, “ In regard to the Mohammedans of Persia, it appears to me that a fair trial has not yet been made to ascertain decidedly whether a mission to them is entirely hopeless. It requires years of patient study of the language, and a gradual and extensive acquaintance with the people, before a missionary can make the experiment to advantage, of preaching the Gospel among them. As yet you have had hardly time and opportunity enough to do either. Besides, no mission has ever been established without having encountered at its commencement some discouraging circumstances. It would be unreasonable therefore, to expect that yours would not be attended with difficulties calculated to dampen your ardor and to weaken your faith. But it is necessary that our faith should be tried, and tried severely. I should be sorry to have your mission abandoned after so short and necessarily imperfect experiments. So far as my experience goes, the present state of the Moslim world affords much ground of hope. Prejudice has been wearing away, the intercourse with christians, and especially with Europeans and Americans is becoming every day more free and open. The religion of the False Prophet is losing its hold on the respect and confidence of many of its professors.

“ In Jerusalem I have hired a house in the Moslim quarter, and am daily visited by the most distinguished and influential of their number. Several of them read the Bible and *one at least* appears to be a sincere inquirer after the truth as it is in Jesus. Mrs. Whiting’s school is composed chiefly of Moslim girls, and on the whole I feel encouraged to hope, that the time for the salvation of this people is not far distant.”

Mr. Lanneau’s view of persevering in a new and difficult mission, will doubtless approve itself to all candid minds, that will likewise commend him for speaking a word of comfort to one supposed to be weary. Had the executive cheered and sustained me in a kindred spirit, the result of the Persian mission

might have been far different. But it seems that the foreign secretary, at least had already begun to look for specious reasons to abandon the field.

It will be recollected that Dr. Anderson in his letter of December, 1836, casts the responsibility of having originated the Persian mission chiefly or entirely on myself. Without refusing such an honor, provided it be due, I ask any candid impartial mind, if the declarations of Mr. Greene, Dr. Wisner, and of Dr. Anderson himself, as quoted in the foregoing pages, from their letters and instructions, do not show conclusively, that, however they may have hesitated and inquired at first, they ultimately engaged in this enterprise with cordial earnestness; and if they were not so well prepared by long cherished interest to meet discouragements as the lonely pilgrim they had sent forth, yet was it due then, and is it proper and magnanimous now, to cast on him the whole burden of a cause they finally abandoned in spite of all remonstrance and entreaty?

I certainly was led to conclude from the tone and apparent interest of the secretaries, that they cordially approved the plan of establishing a Persian mission, and lent their coöperation not only without reluctance, but with a ready and cheerful assumption of their appropriate responsibility in the matter. And this impression, which I carried from America, was further confirmed by some of Dr. Anderson's letters written in the earlier part of my missionary course. Under date of 'June 6, 1835,' he says, "I am glad to see you regarding your mission in an animating point of view. It ought to be so regarded. Mr. Perkins' remark which you have quoted, exerted no discouraging influence on our minds. With your ideas of prudence incumbent upon you, which appear to me to be just, and with the promised blessing of our Lord Jesus Christ, you have not much to apprehend from the Moslims in the way of personal violence." In the same letter he very kindly says, "Take care of yourself, lest the Persian mission should become extinct. Men ready to hazard their lives for the extension of a spiritual kingdom of righteousness, are very scarce. The Lord raise and thrust forth many such."

Again, 'Oct. 19, 1835,' he emphatically says, "Take also the very best care of your health. We have no misgivings as to your mission. The followers of Mohammed are included in the promises." In the same letter referring to the subject of a colleague he remarks, "Be patient, dear brother, and the Lord in due time will provide. We are looking for a man of high qualities in every respect. You need not be anxious lest he should not be a man with whom you can sympathize. If the first man we send does not suit you, he can take a new station, and we can send two more. Two stations will be none too many in Persia." In April '16, 1836,' alluding to some correspondence relative to a missionary brother, Dr. Anderson remarks that, he "was designated to the Syrian mission, as we wished to send you a medical companion." And again, 'July 14, 1836,' he says, "I think you ought not to travel much until you have an associate. * * We are still looking for a medical associate for you in the mission."

Now after all the sympathy and interest in behalf of the Persian mission and

myself, expressed in the foregoing extracts, was I not fully warranted to conclude that the executive of the Board viewed this subject with decided approbation and favor. Had 'two stations been found none too many in Persia,' and had a glorious harvest been discovered and safely garnered in the house of salvation, would so much pains have been taken to convince everybody that the executive only permitted the work in order to escape the importunity of one they lacked a decent pretext for rejecting. But when at length a more accurate knowledge of the facts of the case, plain providences, and an honest endeavor to state the whole truth threw a shade over the prospects of the mission, was it kind, and is it *just and generous*, for Dr. Anderson to throw the responsibility of this matter on me, and hint that their unerring wisdom anticipated an unfavorable issue? The Lord judge between us, and mercifully pardon wherein either or any of us may have erred in our designs and labors to build up Zion.

In reference to my letter of June 19th, and the subject of abandoning the Persian mission, Dr. Anderson under date of 'Jan. 26, 1838,' remarks, "I feel greatly obliged by the freedom and fullness of your letters, and especially of your letter of June 19th. I perceive you are not aware of the degree of feeling you throw into some of your letters, especially when you are describing your views of the discouraging aspects of the mission. We received the impression from your letters that it would be a relief to your feelings to know that you might go to some other field if you chose, and hence the permission to go into Syria. That inference was fully warranted by the tone of your letters, and the permission was dictated solely by a regard for your happiness, in which your health and usefulness are much involved; and it was mentioned to Mr. Lanneau, I presume, in consequence of the correspondence which had been held with him on the subject of his going to Persia."

"The tone of my letters," or at least the tone they were assumed to impart, was thus made the ground of a hasty decision which, while it indicated a failure of sympathy and interest in the Persian mission, seems never to have been lost sight of, though postponed and repeated, till finally accomplished by a still stronger exercise of official power. I have been accused of 'dwelling on the dark side' in my correspondence, but I have not been conscious of it myself; on the contrary, it was my honest aim, and I thought not always missed, to dwell on both sides in due proportion of actual facts, and to arrive, if possible, at right conclusions. That my letters were illuminated with few glowing pictures of visionary hope, is perhaps true, but if I have come short of the standard of some others in presenting beautiful scenes, the nature of my field must be my apology.

I remained at Oroomiah till the 21st of November, 1837, when at the urgent solicitation of Malik Kásim Meerzà, an uncle of the present Sháh or King of Persia, I accompanied this prince to his residence in the large village of Sheeshahwán on the eastern shore of the lake of Oroomiah. I remained about three months in the household of this prince, who uniformly treated me with much

kindness and courtesy, which was extended through all the subsequent seasons of our intercourse and correspondence. I instructed him and a number of the young men of his household in various branches of the English language, and many and pointed were our discussions on the subject of religion. He subsequently procured for me a *Firmân*, or royal order, from the Shâh, authorizing me to establish a school at Tebreez, and it was chiefly owing to his influence that I was able in 1839, to procure justice from the provincial and central Government in behalf of the mission at Oroomiah, whose attempt to establish a health retreat in the Nestorian village of Gavalân was violently interrupted by a Persian of rank who claimed jurisdiction in the village. This affair, which is fully detailed in Mr. Perkins' "Residence in Persia," was thought deeply to affect the welfare and prospects of the Nestorian mission.

As Malik Kâsim Meerzâ's school was not of an encouraging character, and as circumstances did not seem to require my longer stay with him, I proceeded to Tebreez, whence after some delay I returned to Oroomiah, where I remained till the following July. From the time of my return from Sheerâz, I had been looking to Tebreez as my probable station, and when in the summer of 1838, the British Embassy, in consequence of a misunderstanding with the Persian Government, temporarily left Persia, the brethren at Oroomiah thought it necessary that they should have an agent near the provincial Authorities, since they did not expect that as ready and ample protection would be extended to them by the Russians, as had been so generously granted by the English. Although still without an associate, the way was plainly opened for my settling at Tebreez, which I had so long regarded as my probable missionary home. I accordingly repaired thither in July, and after making some arrangements, with other delays, I returned to Oroomiah, and with what few effects and books I possessed, I started on the 22d of August, 1838, just four years from the date of my embarkation at Boston, for my solitary home, whither I arrived on the 28th of the same month.

I now considered my explorations finished, and myself settled, at least till other providences should plainly summon me to a different sphere. I had then amassed much missionary information, acquired a good knowledge of the language and religion of the Persians, whom I had sincerely sought to benefit as Providence had given opportunity. And if like some who had preceded me in the same field, I had no small occasion to say, "I have labored in vain, I have spent my strength for nought," I still could commit my way and reward to Him that judgeth righteously; while with steady perseverance I sought to finish the work He gave me to do. Duty seemed plainly to point to a permanent residence at Tebreez, and finally, contrary to previous expectations, He who saw that it was not good for man to be alone, provided, in His overruling providence, a worthy helpmeet in the spring of 1839. My situation was thus improved, and I hoped it would be permanent, as increasing intercourse, and I think I may in truth add, some personal consideration and influence among the Persians, including

some of the highest officers of the government of Azerbâyyân, led me to hope for at least a degree of usefulness in that field of preparatory labor.

Early in my missionary course I had been impressed with the importance of a thorough knowledge of the religious books of the Persians, of which they have not a few, and when at Sheerâz, I began a system of reading and investigation, embracing as far as possible the whole Mohammedan belief, which study continued to be a prominent object for years, greatly aided me in discussions with their learned men, and finally led to the completion of a voluminous translation on the *Life and Religion of Mohammed*. Hitherto however, patronage has not been secured to publish this book, which cost immense labor, but was eminently useful in imparting qualification for the work in which I was engaged.

No man, whatever his talents and piety may be, can reasonably expect either to understand the religious belief of an intelligent and metaphysical people, like the Persians, or to meet their arguments and prejudices with success, without a thorough knowledge of their theological works and opinions, which knowledge often requires more severe study and labor than the mere acquisition of the language. A missionary without this necessary information, may indeed make himself busy, and perhaps seem to his patrons at home to be most zealously active, while in his discussions with the learned natives around him, he may be smiled at or frowned on for his ignorance of their ancient and stately system of faith. The missionary who systematically improves every opportunity to promote his qualifications for his work, and meanwhile steadily endeavors to accomplish the most he can in the sphere of his labor, and diligently tries to avail himself of every providential circumstance to advance the cause of truth, may from the absence of striking popular proofs of his fidelity, be accused of unfaithfulness by ignorance or prejudice; but with a conscious sense of integrity to his trust, though lamenting the mistakes and errors into which he may have fallen, he can yet appeal with confidence from fallible mortals to a Divine tribunal.

Previous to my settlement at Tebreez, as was natural in the trying circumstances in which I had been thrown, I had requested farther instructions relative to my course, and in reply, under date of 'July 12, 1838,' Dr. Anderson says, "your alternations of hope and disappointment are, I suppose, what must for a long time be expected among such a people as the Persians. For my part I find much encouragement in the doctrine of election. How it cheered Paul at Corinth! * * * You are in Persia as a matter of duty, and whatever be or be not the immediate fruit of your labors, you will not lose your reward. I know not what new instructions we can give you. You are an ambassador from the Churches and from Christ himself to Persia, to observe and report the state of things among the Mohammedans of that kingdom, and to exert whatever good influences may be put within your power. Your mission will probably have ulterior influences beyond your present expectations. Gather all the authentic information you can, and do not look too much on the dark side of things. It seems to me wise to make the most of every such opportunity as

the prince's invitation gave you." Views similar, in part at least, to the above, are expressed again by Dr. Anderson, in January, 1839, but little or no encouragement was held out of sending me an associate. While I aimed to state every case fairly, and always encouraged perseverance, I regret to have been misunderstood, or that others should have looked at 'the dark side of things' in the mission, more than myself; I may however, honestly confess, that if I erred in this particular, it grew out of my failing sufficiently to "magnify my office." Had I put myself and my work in a stronger light of importance, and sent more echoes of my discussions and doings to the western sky, I should have gained a fairer place in the note book of fame. Let others be admonished by my example.

Having obtained a *Firmân*, or Government order, first from the Prince-Governor of Azerbâyjân, and subsequently from the Shâh or King of Persia, authorizing me to open a school for Persians and others at Tebreez, I laid the matter before the Committee, who in March, 1839, negatived my proposals, on the ground of their own apprehension that the christian religion must not be taught in the proposed school. A school may be opened in Persia without a Government order, but such authority is supposed to give the enterprise a better standing and higher character, and though, as I informed the Committee, the christian religion cannot be formally and publicly taught in a school, or elsewhere among the Persians, yet christian instruction can be given, and much done to mitigate prejudice and prepare the way of truth. My observations in Persia had not made me sanguine of great benefit from schools among that people, but believing that something might be done in this department, I was desirous to make the trial.

A French school, commenced about this time at Tebreez, led me to postpone, in my own mind, this undertaking, but neither then, nor subsequently, did the executive of the Board authorize and sustain the measure. I was left thus without definite instructions, without counsel and aid in any particular course, to do the best I could in the circumstances, alone. I honestly endeavored to be faithful, and although often deeply grieved that I could do no more, I yet uniformly felt that I was in the sphere of duty, and was not without evidence that my missionary influence was increasing. Though I could no longer flatter myself, after the repeated indications I had received, that the former sympathy and interest manifested by the executive in my work, remained unimpaired, still I hoped for toleration, and little expected the trial maturing for me.

On the 5th of November, 1839, Dr. Anderson wrote me as follows: "My particular object in this letter — which I send by way of Havre, there being no vessel up for Smyrna — is to make a proposal to you which I think must be rather pleasant to you on reflection. It is not a proposal made hastily by the Committee, but is the result of a good deal of reflection as to the best employment of your own labors as a missionary and the arrangement most likely to bring glory to the Redeemer. It is contained in the following extract from the

minutes of the Committee's proceedings on the 22d ult. "The Committee were of opinion, that it is desirable for the mission to the Persian Mohammedans to cease its existence as a mission, and for Mr. Merrick to be united to the Nestorian mission. A resolution to that effect was accordingly adopted."

"In communicating this minute to the brethren of the Nestorian mission, I have written them as follows: 'The proposed change will not change the nature of your mission. It will not make it a mission to the Nestorians *and* the Mohammedans. It will still be, after the accession of Mr. Merrick, as much as it ever was, and as entirely, *a mission to the Nestorians*; but it will enable the mission to avail itself, more than it now can, of any openings for exerting influence on your Moslim neighbors. Our distinct and professed mission to the Perso-Mohammedans will cease. In point of fact, however, I presume Mr. Merrick's usefulness, direct and indirect, among the Persians, will be increased; and I feel confident that his influence, as well as his happiness, *on the whole*, will be.

'The appointment of an *associate* for him in his present mission, now, is out of the question, nor do I see any prospect of one's being appointed in future. I feel sure that no suitable man would be willing to go, after reading all his letters to us; and we should not think it right to have a man go without reading them. No doubt Mr. M. has dwelt too much on the dark side of things, but then the Committee and the candidates for employment will be and must necessarily be influenced by such documents and evidence as are before them. However, taking everything into view, the Committee are satisfied that it is not wise for them to attempt to carry on the Perso-Mohammedan mission longer, and that it is highly expedient that Mr. Merrick unite his name and his labors with you. We presume this will not be unpleasant either to you or to him. We shall recommend to him to meet and confer with you on this subject without delay.'

"I suppose it admits of serious doubt whether it is wise to have, professedly and declaredly, a mission to the Mohammedans. But this has not come into consideration in the present case.

"Your past painful experience must have prepared your mind to acquiesce cheerfully and perhaps joyfully, in the plan proposed. You need not wait to hear from us again, before removing to Oroomiah. Of course you understand that you are to become one of the Nestorian mission, just like the other brethren, subjecting your missionary movements, as the brethren do, to the decision of the majority; and I am happy to know that you have, and that you have reason to have, entire confidence in them."

Although I was to have been so strictly associated with the Nestorian mission, yet it is implied that I was not to neglect the Persians, for it is expressly said that my accession "will enable the mission to avail itself, more than it now can, of any openings for exerting influence on your Moslim neighbors." In reference to the discouraging tone of my letters, I again say that I think it entirely overrated, and it seems introduced on various occasions to justify the decisions of the exec-

utive, while no notice is taken of my uniform urgency to persevere in sustaining the mission.

The apparent regard for my welfare and usefulness, and the long cherished confidence I reposed in the executive of the Board, naturally led me to impute the kindest and best motives to them, however their decisions crossed my plans and labors. Dr. Anderson's letter was received on the 3d of February 1840, and on the same day I wrote him as follows: "your kind letter of last November 5th, has just reached me. The proposal of abandoning my field surprises and pains me more than I can express. 'You think it must be rather pleasant to me on reflection.' It has been reflected on. Last March the dear brethren of Oroomiah addressed me a note of very fraternal invitation to join them, provided providential circumstances should lead me away from the discouraging field I occupy. I replied that there were no brethren with whom I could more cordially unite than with them, but there were two objections to my doing so: first, my attachment to my own field; and second, the insalubrity of Oroomiah." * * On this point I would here say, that the uniform tone of that mission in reference to insalubrity, had been very discouraging, and my own debility there had not tended to remove the apprehension, yet later experience has shown, if I mistake not, that much of the sickness of the mission in its earlier years is to be attributed to the want of suitable, airy apartments, and though the city cannot be considered very healthy, yet with proper care and accommodation, especially when one is somewhat acclimated, a residence in the city even, need not be considered dangerous.

After reference to the climate I proceed to say that, "my principal objection to any change in my position or relations is based on a calm conviction that missionary duty calls me to remain where I am. I have written you dark and discouraging things, gilded by few rays of hope, because truth and duty compelled me thus to write, yet I have ever had, I now have, the strongest conviction that divine Providence brought me here, has kept me here, and still would keep me here, for some wise and holy purpose which perhaps none of us fully understand. You do not indeed propose to divorce me wholly from the Mohammedans, but to put me into another sphere where, it is presumed, you hope I may be more useful. At the present time there are some things, pertaining to my department, encouraging at Oroomiah. The brethren there have established a school for Mūsūlmān youth, which now consists of eight or ten scholars, and Malik Kāsim Meerzā, our Persian patron, is governor of that district. But will you sustain a school in Oroomiah in which christianity cannot be formally taught, when my proposal for Tebreez has been rejected? I hope however, the Prudential Committee will be induced to reconsider and modify that decision. Yet would not a school at Tebreez, if divine Providence shall open a door for such a work here, be as useful and influential as one at Oroomiah? and if I have any intercourse at all with the Mūsūlmāns, would it not be as advantageous here, as it would be there?

"Allow me now to present you two or three extracts from a letter, I recently

received from Mr. Perkins bearing date of the 3d ult. I must premise that the letter is in reply to one I wrote him on the subject of his article in the last August Herald, which letter, as I told you a few days ago, is satisfactory to me, and I may add has endeared him more than ever to me as a christian brother.

“ For a year or two previous, you know our Board had been exceedingly embarrassed, for want of funds, and you had sometimes suggested the query, whether in that pressure, they might not abandon some of their missions—and as your field was a hard one, that might not be given up. And it had struck us all, as a possible thing, that such would be the case in the existing embarrassments of the Board. Our attachment to you as a missionary brother, as well as our views of the importance of your mission in its bearings on *our* work, no less than on the Mohammedans, made us all very unwilling that the Board should give up your field. And it was this feeling, quickened by my very strong apprehensions of trouble from the Catholics, (more especially the latter,) that influenced me in writing those paragraphs. And my exhortations were intended to bear on the *Board*, for what I apprehended as a want of interest in your field; but by no means to reflect in any shape on you. My apprehensions of the Board's want of interest in your mission arose from the indifference which they had seemed to manifest, in relation to *our* doing anything for the Mohammedans—and from this only. * * *

“ While you have not yet begun anything in the line of schools, you must not suppose that I regard you as standing *still*—any more than ‘standing in the way.’ The fact is, I believe that you are doing as much, at this hour, to advance the missionary cause in Persia, as any American in the country, and I believe that any one of us at Oroomiah might better leave the country, that is, with less detriment to Zion, than you could. Thus important do I regard what you are now doing. You are our Ambassador, that is, of American missionaries in Persia, to say nothing of your extensive general influence, and, as I said in a late letter to Mr. Anderson, you have, by the divine blessing, been able to reach the throne for us, through Malik Kâsim Meerzâ, with an efficiency and effect hardly less than we could expect from an official Ambassador. You are doing good work as you are—yes, and *great work*. I have supposed, however, that it would hardly be practicable for you to remain always *in statu quo*, that is, to stand as well as you now do, with Persian rulers, without opening a school, or something of that sort, which they understand to be your object,—and that you would find it greatly for your comfort, and the comfort of dear Mrs. M. to have a missionary companion. I have not supposed that more than that was called for, at present, for the Mohammedans, or would be attempted. But to bring our Board to do even that, I felt constrained to write as I did, not intending however, to colour the case at all, but to present its urgency by an array of facts. * * *

“ Mr. Jones* only recollects, in relation to your mission, that Mr. Anderson

* The Rev. Willard Jones, who joined the Nestorian mission in the autumn of 1839.

remarked, not long before he (Br. Jones) embarked, that 'the Committee were anxious to obtain a good associate for Mr. Merrick,'—and that Prof. Stuart once remarked at Andover, that 'poor Merrick was still toiling *alone*, among those hard, infidel Mūsūlmāns.' You will pardon this particularity, as I am entering into it for your satisfaction. This is the *sum totum* of what Br. Jones, who seems to have seen considerable of the Secretaries, recollects having heard in relation to your mission. And it has occurred to me, that the Board may, the Committee have been inclined to untie your hands, in relation to a school, before publishing the August Herald, as they were wishing to procure for you an associate when Br. J. left, though for this guess, I have only the data given above.

"I ought to have said when speaking of your position at Tebreez, that it is often a matter of mutual congratulation with us, here, and of thanksgiving to God, that we have a missionary brother at Tebreez, who is so happily calculated, in every respect, to move successfully in that sphere. May the Lord long spare you to fill it. I speak not the language of adulation, but sober verity. You have done a great deal for us all, and we hope and pray and expect that you will be spared to us and to Zion, to do a great deal more. * * *

"I did feel exceedingly *distressed* in view of the movements of the Papists, and felt that your mission *must* under God, be our bulwark against them; and the idea that your post *might* be abandoned was distressing to me beyond conception. And with just those feelings and no others, did I write those paragraphs. * * *

"By securing influence, in high places, may they [Catholics] not do a great deal to counteract the influence of Protestant missionaries, or even go so far as to get us sent out of the country, particularly *us*, who must come in direct collision with *their* object, when they come here to decoy the Nestorians? *Your mission*, I regard as our greatest earthly security, and to *save* this from interruption, I repeat, was my object in writing as I did, in the paragraphs published in the Herald. I did not think it sufficient to say in general, "your mission to the Mohammedans must be sustained," without giving my reasons, which were, that *something* might be done for the Mohammedans, and your mission was especially called for, in view of the influx of Papal influence. As the Board had never intimated any idea of suspending your mission, I could not, of course, distinctly announce my wish to counteract such a measure, and therefore said nothing about it, wishing to secure the object without making the show." "

"The commendation contained in the above extracts, puts me quite to the blush. I confess I little deserve it, and could only have been induced to copy such remarks by my deep sense of the importance of my being sustained still longer in my present position.

"I have the highest respect for the prudence and wisdom of the Prudential Committee, but it is impossible they should be as competent to judge on some points as missionaries themselves. There never has been a time during my

residence in Persia, when more reasons existed for my being sustained in my present position than for the last year or half year. Whether my agency here is of any value to the mission at Oroomiah they must judge, but aside from that, till it is evident the Catholics will leave me nothing to do in the line of education, or any other department, in my opinion, it would be most unwise for me to abandon this post, if I can by any possibility be sustained.

“ Before taking leave of the subject of a school here, allow me to give you an extract from a letter I received this morning from our excellent friend, J. P. Riach Esq. dated at Erzroom, the 24th ultimo. He says, “ you know that my ideas about the prospects of *now* doing good to the Persians, in a religious view, entirely coincide with yours ;— you know that I gave it as my opinion that the Catholics should (as they had first really occupied the field of 'Tebreez with a school,) be allowed to take it without opposition from you, and I did so from a conviction that their attempt would be a failure, and this I still expect it to be.* You know that I have almost as much apprehension of the present race of Persians becoming Chinese, as Catholics, and I wish I could say that I thought there was any present prospect of a single Mūsūlmān entertaining for an instant the idea of investigating the truth of our Religion with the view of comparing it with his own.

“ “ I apprehend that these ideas which have been formed on some knowledge and study of the Persians, do not differ much from the best informed of my countrymen who have recently lived in Persia, and possibly they may not differ very essentially from your own, and as you have doubtless laid your ideas on the subject before the Board, it would not seem necessary that I should communicate mine to it.

“ “ Notwithstanding my ideas on the subject of the Persians, still I would like to see an effort made by Protestants, (but I would rather have Catholics do it than not do it at all,) to give the Persians a better system of education than is likely to rise spontaneously among them, but as Christianity cannot be attempted to be taught directly among them now, (and I see no prospect of such an attempt being made without the greatest hazard for a long course of years,) I think that the money requisite for the trial of seeing whether they would accept European instruction would be well expended.” ”

“ Although I have] often feared that you would grow discouraged at my ill success, and propose to abandon this field, yet I was not prepared for so summary a proceeding. * * * You say ‘ the proposal is not made hastily by the Committee, but is the result of a good deal of reflection.’ But did their reflection lead them to consult parties most deeply concerned in the arrangement they have decided shall take place? If the question has been so long before them, why was it not intimated to me, or to the brethren at Oroomiah? According to an extract from Mr. Perkins' letter, Mr. Jones certainly received no impression that you were intending to abandon this post. I have been several years in the service of the Board, but I am not sure that I yet understand all their

* This expectation was duly realized.

Rules in reference to foreign missionaries. Are the Prudential Committee empowered to send a missionary from one station to another without consulting either him or those to whom he is sent? I do not question the motives of the Committee in my own present case. I thank them sincerely for what I believe to have been, on their part, a kind regard for me; but the arbitrary principle to which I have referred, is, in my view, inconsistent with the Gospel chartered rights of a minister of Jesus Christ.

“ My heart is full, but I have not time to indite its swelling emotions. My dear brother, you have not forgotten that I came to this land a missionary peculiarly dedicated to the Persians. The Lord helping me I will go wherever He leads, and do whatever He ordains. But I do not feel that *He* is leading me into another field. If I am blind to my duty, may He mercifully enlighten my eyes to walk in the right way. I am sensible that I am very, very liable to err. But I must decide according to the light I have, and my own convictions of duty. I respectfully ask then, that the Prudential Committee would reconsider the resolution which abolishes the mission in which I am engaged. I beseech them to allow me to remain in my present position, at least two or three years longer, unless some special providence renders it obviously my duty to leave sooner. If within such a period as I have named, nothing occurs to induce a farther trial here, and my frail life is still spared, I will then follow wherever Providence guides, whether it be where I may still look on the field of my choice, or where I shall remember it only as the grave of my long cherished missionary hopes. O Lord, thy blessed will be done; but if it please thee, spare me the sorrow which seems to lie in wait in my future course, and cut not short my *missionary* life.

“ I shall speedily communicate with the dear brethren at Oroomiah on the important subject you have laid before us. But as I feel it my duty *now* to decline the arrangement you have made, I shall not remove to Oroomiah till I am better satisfied divine Providence calls me to abandon my present position.”

On conferring with my excellent missionary friend, the Rev. William Glen, then translating the Old Testament into Persian at Tebreez, he kindly put his sentiments on paper and allowed me to forward them to Dr. Anderson. The following extracts will show how Dr. Glen viewed the subject of my removal to Oroomiah. He remarks, “ The notice you gave me yesterday afternoon, of the intended relinquishment of the Mohammedan department of the American Mission to Persia, has been uppermost in my mind ever since. Such was the hold which the unexpected and unwelcome intelligence had taken of my heart that nothing could banish it. * * And I need scarcely add that the more closely I examined the subject, in all its bearings, the stronger was my conviction that, whether viewed in its relation to God or man to yourself as an individual or the mission with which you are connected, to the Church as God’s peculiar treasure on earth, or to the Son of God now in heaven who purchased the Church with his own blood, it was your duty to beg the Board of Commissioners, on your bended knees, as it were, to let the mission

figtree, lately planted in 'Tebreez, stand, say another year, on the ground it now occupies, lest its roots should lose their vitality by its removal. * * *

“ You have just received a *Firmân* from the Shâh-in-Shâh,* authorizing you to open an academy in 'Tebreez, for instructing the natives in the language and literature of England and the United States of America, and it would be awkward in the extreme, not to say *unmannerly*, to quit your position, without making an attempt, at least, to implement (or fulfill) the engagements *virtually* made and the pledge *virtually* given in your application for said Firmân. What attention could you expect should be paid to your next petition, whatever it might be, after disappointing His Majesty and his Uncle, now Governor of Oroomiah, on a subject to which they are understood to attach much importance, namely, the introduction of the literature of Christendom into their own country.

“ By neglecting or declining to improve the present opening, the Board may have occasion to regret *forever*, the loss of a position which they may *now* occupy, by the highest authority in the kingdom, *if they choose* — a position too, which, though avowedly *not a missionary one*, in the evangelical sense of the term, might, under God, eventually afford facilities of no small importance for the future evangelization of Persia, and the adjacent territories.

“ So far as the experience of more than twenty years enables me to form an opinion of the character of the Mohammedans, they may, in particular positions be *led*, but will, on no account, submit to be *driven*, by a missionary. I could fill sheets — I might say volumes, with illustrations of the happy influence of unsuspected intercourse with them, in removing prejudice, enlightening the understanding, and, in a few instances, converting the heart, in cases where there was every reason to conclude, that the professional address of an evangelist would have been rejected with indignation. And what occupation could furnish greater facilities, or present a greater variety of *unsuspected* opportunities in such a labor of love than that of a superintendent of a literary seminary, whose highest ambition was to be a winner of souls? There is great force in such common sayings as, ‘ strike the iron when it is hot;’ ‘ make hay while the sun shines;’ but far greater in that of our Lord, ‘ Work while it is day, for the night cometh, wherein no man can work.’

“ Nearly twenty years ago an arrangement was on the point of being concluded, between the Scottish Missionary Society and the Russian Government, for establishing an academy in the Crimea, for instructing the Tâtârs in European literature, under the superintendence of one or more of the Society’s missionaries, with the assurance of not only every reasonable facility, but of considerable pecuniary assistance for buildings, etc., from His Imperial Majesty. Had a modification of the stipulations, suggested by the missionaries, in 1821, with such facilities as the Russian Government was then disposed to afford, been adopted by the one, and sanctioned by the other, there might, this day,

* King of Kings — a title of the Persian sovereigns.

have been an Institution in the Crimea similar to the famous Seminary of Dr. Duff in Calcutta, and hundreds of Tâtárs trained to think for themselves, and thus, in so far, prepared to embrace Christianity, who are now the dupes of their effendies and moollás. But while our (perhaps too) wary friends in Scotland were doing their best to have every thing *just as it should be*, the favorable moment passed, as a bird escapes from its cage, never to return.”

Referring to his translation Dr. Glen remarks, “I often felt the want of a confidential friend or two, whose knowledge of *Hebrew* and *Persian*, should qualify them to give a judicious opinion, and whose official engagements should leave them a few leisure hours, at which I could consult them occasionally, on difficult passages, after they had maturely considered them. In these circumstances, I naturally looked forward to the day, when you should have given the finishing touch to your Extracts from the Hyât-ül-Küloob (The Life of Hearts!) and transmitted them to America, that I might ask your assistance, without the consciousness of retarding that important work. I call it *important* because the reader will find a fuller account of the floating, popular opinions and belief of the Mohammedans respecting their favorite Prophet and his religion in it, than, so far as I know, is yet to be found in any other book in the English language.

* * * * *

“O for an hour’s conversation or two with the Board of Commissioners. I would tell them, that, without explaining myself explicitly to you, till your own *interim* work was finished, I had pleased myself with the hope, that in the course of a few months, you might, *with their permission*, have it in your power to devote a considerable portion of your time, daily, to the revision of my manuscripts, and the suggesting of improvements, as you have occasionally done already. * * * I would further state to them, that at my time of life (past sixty) it would be presumptuous to count on being *long* able to take an active share in itinerating excursions through the provinces with the Bible in my hand for the guidance of such as were ready to perish; that in order to this, a successor would soon be required, and who so fit, as one, who after taking part in finishing the work in the study and the printing office, was still in the prime of life and qualified by his knowledge of the language and manners of the country to judge when to be silent and when to speak, when to give and when to refrain from giving away the Bibles under his care.”

Having communicated with the brethren at Oroomiah in reference to the instructions I had received to join that mission, on the 11th of February, 1840, they addressed to me the following kind and fraternal letter signed by them all:

“Our mission held a special meeting yesterday evening for the purpose of consultation on the subject of the resolution of the Executive Committee of the A. B. C. F. M. just communicated to us by Dr. Anderson, and so much of your letter to Mr. Perkins as relates to that resolution. In our consideration of this subject, we have endeavored to keep in view the interests of the cause of missions, without forgetting those of a brother for whom we all entertain the sin-

cerest esteem and affection. The result of our consultation was the following preamble and resolution, unanimously adopted.

“Whereas the members of this mission, both individually and in their joint capacity, have from time to time represented the encouragements to labor among the Mohammedans of Persia in a manner as prominent as truth and the circumstances of the case would warrant, and on one or more occasions, have jointly urged the Committee not to abandon their mission to the Mohammedans, both on account of the Mūsūlmāns, and of its importance to this mission, (Mr. Merrick also having recommended its continuance,) and whereas, in the face of all these representations, the Committee have passed a resolution relinquishing their mission to the Mohammedans and connecting Mr. Merrick with the Nestorian mission,

Resolved, 'That it is the opinion of this mission that no further representation either from them or from Mr. Merrick, will induce the Committee to rescind the resolution which they have *passed* on this subject.'

“The opinion expressed in this resolution, is we think also supported by the language of Dr. Anderson, who states that this arrangement or proposal *was not hastily made*, but was the result of a good deal of reflection; and that the Committee *are satisfied* that it is not wise to attempt to carry on the Perso-Mohammedan mission longer, and that it is *highly expedient* that Mr. Merrick unite his name and labors with this mission.

“Before we adduce any farther reasons in support of this opinion, and in favor of your removal to Oroomiah, we must premise that had the Committee, in accordance with your wishes, decided that it was best for you to remain and labor at Tebreez, such a decision would have been most consonant with our views and wishes; but in a case admitting of doubt and difference of opinion, we are disposed to think that the resolution and the *decided* opinion of the Committee should be counted among the indications of Providence, which, to us, seem favorable to your removal. The fact that, at this time, a wider door of access to the Mohammedans has just been opened to us here, and the coincidence that the greatest patron of European science in Persia, and (of the Persians) your most decided friend, Malik Kāsīm Meerzā, is now to be the governor of this city and province, seem to us to have weight on the same side of the question.

“We have already expressed to you our sense of the importance to our mission of the aid which you are enabled to render us; but we trust that your removal to Oroomiah would not deprive us of that aid—at least, of the more important part of it. Representations to the high Persian authorities might most conveniently be made through our new governor, and the business of the mission (which, even during your residence at Tebreez, has so often made it necessary for one of our number to make the journey to that place,) would bring us frequently into contact with the Russian or English authorities, in case it were desirable to apply to them.

“As to the abandonment of your field, and of your long cherished hopes, it

would be more nominal than real ; for even the Committee, while they do not change the name or object of our mission, suggest, that if you were here, we might be able to pay much more attention to the Mūsūlmāns than formerly ; and here, as well as at Tebreez, you might watch for the favorable indications which would have weight with the Committee, if Providence should open the way for more direct effort among the Mohammedans.

“ We are also of the opinion that if you choose between the alternative of *entirely* abandoning the field, and of uniting in the way proposed with this mission, the effect upon the christian public, and upon the prospects of your own usefulness and happiness, will be much better, if you come here, than if you adopt the other course.

“ Lastly, as regards the effects of this climate upon your health, we hope that you would not uniformly, or even frequently, suffer as you did last spring. * *

“ If consistently with your own views of duty, you shall find on reflection, that you can adopt the course which to us seems best, be assured that you will be welcomed with the greatest cordiality and affection by every member of our mission, and in receiving both yourself and Mrs. Merrick into the bosom of our little circle, we shall feel that we have made an acquisition which will very greatly increase both the pleasures of our social intercourse and the prospects of our future usefulness.

“ In case you join us, the mission will of course pay a fraternal regard to your wishes and to the state of your health in respect to both the kind and the amount of labor which you should undertake. * * *

“ That the God of all grace may direct you in the decision of a question in which your usefulness and happiness are so deeply involved, is the earnest prayer of

Your affectionate brethren,

A. L. HOLLADAY,
J. PERKINS,
W. JONES,
A. GRANT,
WM. R. STOCKING.

The brethren at Oroomiah, with an interest in the subject, that claims my lasting and affectionate gratitude, on the 14th of February, three days after the date of the preceding letter, addressed me another communication in which after stating how much this topic had occupied them, they remark, “ We beg to say then, dear brother, and we know you will wish us to be candid and frank to you, that we have no idea that our Committee will be induced to continue your mission, and that they are and will be prevented from doing it by your own communications to them, and your opinions and feelings (*entirely conscientious* we have no doubt,) as thus developed and presented. We have not of late seen your letters to the Board, but are pretty well acquainted with your views which we suppose must have given character to your communications. And our impressions are confirmed by those portions of Dr. Anderson’s recent

letter which relates to your case, and which are inserted in his letter to you. Previous to this letter, we had never received the remotest intimation from him on the subject. Our own communications to the Board, whether joint or individual, so far as they have referred to the subject, which has been often, have uniformly and decidedly advocated the continuance of the mission to the Mūsūlmāns. And it is in the face of a gradual accumulation of such views and feelings forwarded from us, which we should hardly be able to augment, that the Committee have pursued the course they have adopted. Your communications, it seems, have influenced them so much more than ours, that the former have not only wholly counteracted the effect of the latter, but have led to the abandonment (we believe the irrevocable abandonment) of the mission to the Mohammedans. You will not misunderstand us; we say this with the warmest fraternal love and the highest esteem for you as a missionary brother, and with the fullest assurance that your missionary views have been formed and your course shaped by an entirely conscientious regard for truth and duty. But we say it feeling that your best interests and those of the cause that lies so near your heart demand it of us,—and moreover that we further state our belief that the only alternative to acquiescence to their arrangement which the Committee will offer you, will be, to go home. And that alternative, as you prize your own happiness and usefulness, the glory of God and the advancement of his kingdom in this land and throughout the world, we tenderly advise you to be very slow to adopt. “Faithful are the wounds of a friend.” This truth we are sure you would be one of the last not to understand and appreciate. * * *

We can only invite you, with our whole hearts, to share with us, in all the interest with which the Nestorian harvest is clothed, and of still being the special and principal watchman, sower and reaper of the Mohammedan field.”

A few things in the above communications require a passing comment. It appears that the tone of my letters to Dr. Anderson was not considered at Oroomiah as sufficiently encouraging, though dictated by a conscientious aim at plain facts and simple truth. On this point I need only repeat that a diligent and prayerful survey of my field, required in my view that I should state the obstacles to the Gospel fully and fairly, while at the same time I strongly recommended perseverance both by precept and example. If others could speak more glowingly of their own fields, still I was responsible for a faithful discharge of my own duty. Secondly, although my missionary sentiments were so well known by the brethren at Oroomiah, yet so far from wishing to decline my society, they one and all proffer me and mine the most cordial welcome. And I have the best reason to believe that this mutual good will and affectionate confidence between us, was long continued after my final removal to Oroomiah. In the third place, they distinctly understood that the executive allowed me still to labor much if not chiefly for the Persians, and they expressly engage to favor my wishes in this respect. Many thanks to them for all this kindness, and may Jesus bless them evermore. Fourthly, no intimation of the design of the execu-

tive was given them previous to the instructions for my joining that mission. It thus appears distinctly from this instance, as well as from my proposed removal to Syria, that the executive assume and exercise full power to make any change in the missions of the Board, which they may think proper, irrespective of the missionaries concerned in the case, which prerogative, in *principle*, is identical with the assumptions of Papal and Jesuitical authority. And I respectfully ask if such a principle is a safe and proper constituent of a Protestant organization, especially when in practical fact there is no revisory court of appeal.

In a communication dated the 10th of the same February, Mr. Perkins referring to the fact of my having copied from him in my letter to Dr. Anderson says, " You were quite justified in using extracts from my letter, and I am happy and thankful that I am thus enabled to bear testimony to our patrons of the high estimation in which you and your influence are justly held by us. But, my dear brother, further than that it will be of no avail. *The die is cast.* The Mohammedan mission is *dead*. I would not believe it, could I help it, nor did I at first, but the brethren all pronounced it so, which made me look about for symptoms of resuscitation, until I am constrained to despair of finding any. What is the state of the case so far as we are concerned? why, we have been urging the Board to sustain your mission, by all the encouragements which we could conscientiously hold out for laboring for the Mohammedans, and have once at least, *jointly* expressed our earnest desire that the mission to the Mūsūlmāns might not be abandoned, alike as we had regard for the benefit of that class, and for the welfare of *our mission*; and in the face of all these communications from us, the Committee have relinquished your mission with no previous notice of it to us or to you. And what more could *you* say than you must have previously written to convince the Committee of your desire to remain a missionary to the Mohammedans? Is there then any probability, judging from what we know of the great reluctance of the Committee to change the ground they have once taken on any subject, to expect a rescinding of the measures they have adopted in relation to your labors and prospects? * * *

" While I should, as you know, most heartily rejoice to see you remain at Tebreez as a missionary to the Mohammedans, and to see the Board furnish you ample means and facilities for efficient labors, being compelled to give up this, the least, to us, unpleasant alternative is the one which the Board have given you—viz. to join us. I wish we could hold out to you more inducements to come here than exist. You understand the case pretty well. I need not say that you would meet *open* and *cordial* hearts here, as much so as you could desire anywhere. Nor need you ever wish a higher place in the *estimation* as well as the affections of missionary associates than you would find in ours. And I may say the same of dear Mrs. Merrick. As the mission will write you, I will not anticipate them by enlarging. I will only say that you must not think of leaving Persia in any case. Let the *Persians*, the people of your adoption, even if

it be under a *Nestorian banner*, have the benefit of your influence, your labors and your prayers.”

And in the same letter under date of February 11th, after saying that the brethren had again conferred on the subject of my proposed removal, Mr. Perkins remarks, “they *highly* value your influence and services anywhere, but suppose they may be about as much at Oroomiah as at Tebreez. I have not thought so. We are however, able to compromise this point and come upon *common ground*, from what seems to us *all* the almost *certainly* that the Committee will not, in view of any representations modify the arrangement they have made. * * * The only alternatives in the case, as it now seems to me, are, for you to accede to the proposal of the Board, or resign your commission. The latter I know you would not wish to do. Neither your usefulness or happiness would be likely to be promoted by it. Should you go home, your heart and thoughts would still be in Persia, nor would you have the prospect of doing as much for the Redeemer, in any sphere in America as you may reasonably hope to accomplish in this country. No doubt you would sigh far more ardently to be here, than you or I ever did, during the years of our missionary anticipations in college and the seminary.”

My reply to the joint letters of the Nestorian mission was dated ‘21 February 1840,’ and a copy of it forwarded to Dr. Anderson. In this letter I candidly expressed my views on the action of the executive which seemed to me unreasonable and arbitrary, while at the same time I expressed my respectful esteem for them in concluding the letter, as follows: “The frankness with which I have spoken of some acts of the Prudential Committee, requires that I repeat the assurance of my very high esteem and respect for that body. Some of you may recollect the cordial approbation with which I have alluded to them in conversation, and few things would be more painful to me than a disruption of the bond which has for some years connected us. Their candor, their liberality, their heart-felt interest in every branch of the missionary work, and in the general prosperity of the Redeemer’s kingdom, is surely a guaranty that they will insist on no measure, merely because they have passed a resolution on the subject. They doubtless aim at the greatest good by the best means, and are willing, when convinced of its importance, to retrace a step,—a humiliation to which missionaries themselves are often subject in their conscientious efforts to advance the cause of truth. But even if my own acts are turned against my hopes, I feel that I shall still have the support of an honest conscience, and should I be driven from my adopted land, it would be with the reflection that I had had it in my heart to do her good. Regrets do not grow in the path of duty.

“And now, my dear brethren, I have only to beseech you to receive this letter with your accustomed forbearance, candor and charity, and to believe that there is not a circle on earth in which I have more christian confidence than in yourselves, or towards which my heart flows with a fuller swell of interest and love.

I need only to be convinced, which I am not, that your field is the sphere of my duty, to make me enter it with alacrity and delight. * * May we live and die at the post of duty, and like our blessed Saviour and Master, glorify God on the earth, and finish the work He giveth us to do."

Although my apprehensions had been not a little quickened by the action of the executive, so much so indeed as to fear that my hesitating to remove to Oroomiah, and my urgent though respectful request to be allowed longer trial at Tebreez, might furnish them occasion to recall me without farther delay, yet I did not then so fully understand their assumed prerogatives, as I have since had painful reason to do. I had not learned how sensitively their power was guarded, and how unwilling they were to seem to yield any purpose concerning a missionary, whatever reasons might be urged for a modification of their plans. Accordingly I was not altogether prepared for the elaborate and censorious letter which Dr. Anderson, in reply to my remonstrance, addressed me, 'July 3, 1840.' The drift of this long communication was intended to show that I was mainly responsible for the Persian mission, which my accounts had overshadowed and finally led the Committee to relinquish; still, he declared that the resolution relative to my removal to Oroomiah, "was not a peremptory instruction, and it was not made such, because the Committee were aware that they had not seen all around the subject so as to feel assured that the replies to their letters might not render it expedient to make a somewhat longer experiment at Tebreez. The proposal was not to remove you from Persia, nor from the Persian Mohammedans. It would not change your field, nor necessarily change the nature of your labors; and it would give you associates which you needed, and add, as we presumed, materially to the amount of your usefulness." Let it be remembered that Dr. Anderson here declares that "*the proposal was not to remove me from Persia, nor from the Persian Mohammedans; not to change my field, nor necessarily to change the nature of my labors;*" that is, it was to be understood that on joining the Nestorian mission I might still labor for the Persians as far as my inclination and circumstances permitted.

Dr. Anderson then proceeds to say, "You seem to suppose it was want of funds which led to this proposal, and you have something to say, which I should greatly prefer to have had omitted, about 'establishing stations and enlarging operations beyond ability to sustain them.' But the want of funds, experienced or apprehended, had nothing at all to do with the proposal. We can get funds for our present extended system, as easily as we could for one less extended, and easier taking one year with another, as we have a more extended and stronger hold on the public mind."

It will be observed that the principle of interpreting expressions and documents in a peculiar sense to suit occasions, is introduced in the foregoing extracts, and though the consistency and authority of the executive may by this means seem protected, yet the same rule of interpretation reversely applied to others, as I have had painful experience, may "make a man an offender for a

word." While I say nothing of the motives inducing such a course, I must confess that I have been much grieved to meet in some I had long and highly respected, what savored strongly of a sophistical turn and managing tact, where honest argument alone was needed.

In the same letter, in reference to the subject of the rights of missionaries, Dr. Anderson says, "The basis of connection and coöperation between missionaries and their directors, is *christian confidence*. With this remark I am ready to make some more specific reply to your inquiry, What are the powers of the Committee? They have power to divide the funds placed at their disposal among the missions, according to their own views of equity. They have power to direct to the discontinuance of a mission, or of a station in a mission, whenever they believe that such a mission or station ought no longer to be continued. They have power to divide a mission into two, or to modify its nature, or its bye-laws. They have power to instruct any missionary, or secretary, or treasurer, or agent of the Board to go here, or there, *in the prosecution of his appropriate official duties*; only, if he shall feel himself aggrieved in this matter, he has a right to appeal to the Board, and if he and they cannot agree in opinion, or agree to differ, there must of course be a separation. How a minister of the Gospel, who goes on a mission, has 'Gospel chartered rights' inconsistent with these powers, I cannot see. He has rights, indeed, which protect him against the *abuse* of these powers. Your *peremptory recall from Persia*, in your present circumstances, without previously writing you on the subject, would be such a step as I believe the Committee have never yet taken in respect to a missionary; and would no doubt be an *abuse* of power; but your *consent* to the relinquishment of the mission, after due notice had been given, would not be *necessary* to render the step a proper one on the part of the Committee. The acts of the Committee do not need the consent of their missionaries to be binding in obligation upon them, nor of the secretaries to be binding in obligation upon us. When they abuse their power we will see if there is not a remedy, as there certainly is. May that day be distant."

In regard to the secretaries being in danger of a domineering influence from the Committee, if my information is not wholly incorrect, the latter are much more liable "to an abuse of power" from the former, than the contrary. The executive power of the Board is lodged with, or, at least, exercised by *the Secretaries and Committee*, the former, as I understand, now actually holding the leading influence in their joint councils. And by "*the executive*," as uniformly employed by me, I mean the joint authority both of the secretaries and the Committee. Although at the receipt of this letter, with less experience of the practical effect, I did not object to this explanation of the powers of the executive of the Board, yet it will be observed that no provision is made for allowing the reasonable plans and wishes of missionaries any specific influence in determining their course or labors; submit they must to the requirements of "their directors," or appeal to the Board, which as matters are now constituted is much the

same privilege a humble Jesuit would have of appealing from the General of his Order to a General Council. Those who wish special evidence of this, will probably find sufficient in a late article of the *New Englander* by the Rev. Leonard Bacon, D. D., on "Responsibility in the management of Societies."

My reply to this letter was full and intended to be candid and respectful. I aimed to acknowledge mistakes, correct errors, and vindicate what I conscientiously believed to be right and just. On the subject of changing the relation of missionaries without their consent or knowledge, my zealous friend, Mr. Perkins, in reference to an apprehension I had expressed of perhaps being dismissed, had again furnished me with a valuable argument, and in my reply I availed myself of it, remarking, "I think myself justifiable in here making an extract from a letter I received from Mr. Perkins the past summer; under date of June 29th he says, "It is about a year ago, that I wrote Dr. Anderson a very plain letter in relation to their removing Dr. Grant from us, without even *consulting* us, or giving us previous intimation. To-day we have received an answer to that letter, in which the good secretary goes into a labored process to show that they approve and intend to act upon the principle I asserted. I think their abolishing your mission hardly tallies with his exposition of the subject, and I am sure that your dismissal would be farther from it than either he or the Committee will wish to wander."'

In the progress of this narrative I have repeatedly been much indebted to Mr. Perkins' fluent and forcible pen for aid, nor will this prove to have been the last mark of his regard for my welfare, and while I feel sincerely grateful to him and his colleagues for all their counsel and kindness, prolonged through many years, and devoutly pray that the bountiful Giver of all good will abundantly reward and bless them, I have also the satisfaction of remembering that I sincerely endeavored to promote their happiness and usefulness, and to aid them in their work. The Lord grant that all our trials may tend to prepare us and those under whom we labored, with those whose salvation we sought, for unalloyed union and blessedness in a state of immortal perfection.

The executive of the Board yielded apparently a cold assent to my request to be permitted to make longer trial at Tebreez. In his letter of July 3d, Dr. Anderson quotes "the minute of their proceedings, viz :

"A letter was read from Mr. Merrick, of the mission to the Persian Moham-medans, dated Feb. 3, 1840, on the subject of his removal to Oroomiah. The Committee consented to his making longer trial of a residence at Tebreez."

I hoped, though with trembling, that this permission would grow into a more permanent establishment of the Persian mission, and lead to brighter days. Even in the letter under review, Dr. Anderson had said that "he was happy to observe the altered and improved tone of my letters subsequent to Feb. 3d," in which communication I made the successful appeal in behalf of the mission at Tebreez. But alas, notwithstanding all my improvements and efforts, made or purposed, I had gained a favor only to suffer a keener disappointment. The

very next letter I received from Dr. Anderson contained "*a peremptory instruction*" for me to join the Nestorian mission or return to America.

On the 15th of April 1841, the Rev. David Greene wrote me a communication of a general nature in which referring to my answer to Dr. Anderson's favor of 'July 3, 1840,' he says, "When I peruse such letters as his to you, and yours to him in reply, I cannot but think how very imperfect a vehicle of thought and feeling our much vaunted mode of writing is; and feel a painful regret that friends, especially when they desire to communicate freely respecting matters which most deeply interest each other, and where they differ somewhat, cannot come and sit down side by side and look into each other's hearts, or at least, learn as well as they can what is in the heart by what of it is expressed in the eye, the features and the voice. Supposing that all which Mr. Anderson's letter contains had been talked over to you by him, in a good natured manner as he sat by your side, ready to receive any explanation, and make any allowance which you might suggest,—would it not have been to you a very different thing; and would not the emotions called forth by it have been very different?—Especially as your explanatory remarks, from time to time thrown in, might, in many instances, have given him new and widely different views of various points. In writing, all he could do was to go straight through the subject as it was presented to his mind, as a whole, while a single statement from you might have arrested and changed his course in the midst of any one of his topics. But this he could not have. Correspondents are too apt to proceed on the supposition—each that the other looks at the subject from the same point, and takes in all the circumstances that he does himself, and to be affected by every expression as if it were so. * * *

"It is possible that missionaries abroad do not realize to what extent the patrons of the missions hold the Committee and the officers here responsible for the plans and measures of the missionaries in all the departments of their labor. If the missionaries were directly responsible to the christian community here, and nothing were expected of the Committee in the way of direction, their task would be comparatively easy. But the patrons of the Board do regard the Committee as fully responsible for all that the missionaries do. They would not justify the Committee in allowing any missionaries to go on a single year in a course which the Committee disapproved. No missionary or mission could be sustained any length of time in the prosecution of plans which the Committee could not approve and defend. It is desirable that missionaries should make the Committee thoroughly acquainted with all the important facts and circumstances connected with their field and their labors; and it is to be supposed that, when this is done, the Committee and the missionaries, being all intelligent and reasonable men, will think nearly alike on all great points; but if they seriously disagree, the missionaries must yield, or the mission cannot be sustained. Such, I am confident, are the feelings of the christian community on which, under God, the missionary work must depend for support. Mission-

aries, therefore, must allow us to be earnest and decided in expressing views to which the Committee have deliberately arrived, after weighing all the facts and principles before them. And if they come to conclusions different from those of the missionaries, they must not be thought to be hasty or partial, or too fond of controlling, or influenced by any improper motive; but still be confided in as kind and honest men, and enlightened by more full and impressive statements of the facts and bearings of the case.

“It is possible that missionaries sometimes, in their remoteness and loneliness, and when they have submitted to the Committee what they deem a very clear case, and their plans are not sanctioned, feel as though the Committee and themselves had different objects in view, and in some sense different interests. You are intently bent on introducing the gospel of salvation among the Persians; you desire to be in the highest degree devoted to this object and useful in it. The Committee and the Secretaries can have no other desire for you while you remain in that mission. When you succeed, they succeed, so far as your mission is concerned. So it is with them and the laborers in every mission. If the Committee desire to make any change in your field of labor, or in that of any other missionary, their object and desire are to promote the cause of Christ, and on the whole to make that missionary most useful for that object. Our object and that of the missionaries, if we and they are honest men, are identically the same. There can be no diversity in this respect. We are aiming at one and the same thing. When they accomplish their object, we accomplish ours; and when they fail, we fail also.”

This letter was not suited to encourage very flattering expectations, nor did I consider it a precursor of the abandonment of the Persian mission. I still hoped and toiled on. I could not believe that my respectful but candid correspondence had given unpardonable offence, or that the reasons adduced for continuing the mission at Tebreez would be set aside with so little delay and attention. It surely could not reasonably be expected that an additional year's trial with no increased facilities for usefulness would furnish a great array of striking facts in favor of the cause I advocated. The Omniscient knows if I erred, in feeling myself forced to the conclusion, that the executive were more disposed to find reasons for abolishing, than for perseveringly sustaining the Persian mission. The *success* so emphatically dwelt on by Mr. Greene, had not, and perhaps would not soon crown my efforts at Tebreez, and since I had not only failed to supply a sufficient amount of popular intelligence, but had ventured to dissent from the expressed will of the executive, it was not difficult to find reasons for removing me to another sphere.

In Dr. Anderson's next letter, dated 'Oct. 20, 1841,' he says, "Under date of July 3, 1840, I forwarded to you a minute of the Prudential Committee, consenting to your making longer trial of a residence at Tebreez, agreeably to your proposal. After a year or more, the Committee thought they ought again to look at the subject, especially as it seemed desirable to say something about the con-

tinuance of your mission in the Annual Report. Accordingly on the 10th of August, about the time we came to your mission in the preparation of the Report, the Committee adopted the following resolution:—viz.

“Resolved,—That, in view of the increasing claims of other fields occupied by the Board, and the unpromising nature of that among the Mohammedans of Persia, as appears from the general tenor of Mr. Merrick’s correspondence during the five years and upwards which he has spent in that country, the Perso-Mohammedan mission be discontinued as a distinct and separate mission.

“Resolved,—That Mr. Merrick be authorized to connect himself with the Nestorian mission at Oroomiah.”

“The Committee cannot but regard five years as long enough, in an exploring and experimental mission like yours, to determine the question whether it is expedient and proper to recognize it as among the permanent institutions of the Board. We see no prospect of any new light for years to come. If the Board stood in the place of the whole church, and had the means, as the church unquestionably has, for preaching the gospel to every creature, then we ought to have missions to the Perso-Mohammedans,* and every where else among the Pagans and Moslims. But it has not, and must wisely husband its means. Besides, a number of the fields it has been led to occupy are opening in a remarkable manner, and make extraordinary demands for laborers and means of spiritual illumination. With so many highly productive fields, we cannot afford to occupy those which promise so little at present as yours, with a distinct mission; for, if we resolve to occupy the field you are now in, permanently, with a distinct and separate mission, measures should be taken to enlarge its instrumentalities.

“I believe that, painful as this result may be to you, you will cheerfully acquiesce in it, as being accordant with the indications of Providence. You do not abandon Persia, nor the Mohammedans of Persia, you go, if you choose, to Oroomiah, and there have agreeable associates, and nearly or quite all the opportunities you now have of access to the Mohammedan mind and heart. * *

“I earnestly hope that you will see your way clear to join the mission at Oroomiah in the spring; or, if the heats of the summer be an objection to that time, as early as may be in the ensuing autumn.”

This letter was received on the 23d of January 1842. It will be observed that one of the main reasons, if not the principal one, here assigned for discon-

* The phrases “Perso-Mohammedans” and “Perso-Mohammedan mission” which Dr. Anderson generally employs to designate these subjects, are neither classical nor correct. Who would think of saying *Turco-Mohammedans* or *Arabico-Mohammedans* to denote the Turks or Arabs in their own peculiar dominions. Is it not well known that Persians, Turks, and Arabs, are one and all Mohammedans? A mission to the Armenians of Turkey or the Nestorians of Persia might be denominated *Turco-Armenian* and *Perso-Nestorian*, to designate the country of such operations; or a book in the *language* of one people, and in the *alphabetic character* of another, would be thus described, but a mission to Persians or Turks in their own respective kingdoms, of course admits only the simple appellation *Persian* or *Turkish*.

tinuing the Persian mission is a want of funds. But in July 1840 "the want of funds, experienced or apprehended, had nothing at all to do with the proposal" of removing me to Oroomiah; for Dr. Anderson expressly says, "we can get funds for our present extended system, as easily as we could for one less extended, and easier, taking one year with another." But times had sadly changed since then, for in the letter above quoted the secretary adds, "Both in England and in this country there is great difficulty found in getting beyond the present limits" of missionary income and operation. In regard to my being sent on "an exploring and experimental mission," I need only refer to the documents quoted in the former part of this narrative, to prove that this view of the subject is an afterthought and sheer assumption, unwarranted by a single expression in the correspondence and instructions of my outset. Had I been compelled to leave Persia, or become so discouraged as to have quitted that field, it would then have been, perhaps, "an exploring and experimental mission," but in point of actual fact it was intended to be permanent, Providence permitting, as much as other new missions of the Board. It obviously serves a turn however, to cast the whole responsibility on the unaided missionary, and to call the work a mere trial

It will be observed that no new instructions were given me, and that the resolution of the Committee and the accompanying letter of the secretary fully allowed of my laboring much, if not entirely for the Persians; since I was expected to have "nearly or quite all the opportunities 'I had at Tebreez' of access to the Mohammedan mind and heart." It will be remembered too, that when in 1840, I was instructed to join the Nestorian mission, it was understood by the brethren there, that I was to labor chiefly for the Persians, and if I mistake not, such an inference was fully warranted by Dr. Anderson's letter on that occasion. The brethren then very kindly offered to "pay a fraternal regard to my wishes and to the state of my health in respect to both the kind and the amount of labor which I should undertake." Delicate health was justly considered by the brethren as entitled to some lenity, and a reasonable degree of devotion to a particular work was then regarded by them with favor.

As the whole subject of my missionary relations had often been carefully examined, I was not long, after receiving Dr. Anderson's letter in deciding to remain and do what I could in Persia. We were then on a visit at Oroomiah. The next day, January 24th, after the receipt of the secretary's letter, I wrote him saying, "Your letter of the 20th of last October came to hand last night. I shall not expatiate on my feelings of disappointment and grief at the final abandonment of the mission to the Persians. Three days previously I had received a copy of the New-York Observer, containing an account of the last meeting of the Board, and the statement that my mission was given up. I had long feared this result, and had therefore given the subject prayerful consideration.

"As in annexing me to the Nestorian mission, the Committee, if I rightly

understand your letter, allow me to direct my efforts to the Mohammedans, I have concluded that it is my duty to make a trial at Oroomiah. * * *

“ I come to Oroomiah to make another trial with the feeling that I must look to God for help and success. He is our trust in circumstances however trying. My conviction is that the relative importance of the mission to the Persians is not appreciated by the Committee, and that, judging from what I see in print, the exact value of facts, bearing on the missionary cause, is in many cases much overrated. But I forbear to dwell on this subject, as my humble opinion has been expressed long ago.

“ I think it not only wise, but an imperative duty for the Board to get out of debt as soon as possible, and to limit their operations to their income. Much I fear that some of the cords you are straining higher annually, will one day break. Healthful action, established more on principle than feeling, with as few strained efforts as possible, should I think, be the present aim of the friends of missions.

“ If I have gone beyond my province in these remarks, or in any part of my past correspondence with you, I rely on your candor and piety to excuse it, and to allow me in my future communications to act on the same principles which have been my guide in times past.

“ My relations to the Board having assumed another aspect, I implore grace from on high to fulfill my duty in this new sphere, while continued in it, to the glory of Christ.

“ Most sincerely do I thank you and the Committee for all your kind interest in my welfare, and pray God to reward you most richly both here and hereafter.”

In the ensuing spring we returned to Tebreez where we remained till near the close of September, when having disposed of our hired house, and made other arrangements, we commenced our journey and finally reached Oroomiah and joined the Nestorian mission on the 1st of October, 1842. That the executive *did not* “ allow me to direct my efforts to the Mohammedans,” was never denied or otherwise explained to me, till brought up in connection with ‘ *advice*’ for my return to America. The fact that I was not instructed to turn from the Mūsūlmāns, but, on the contrary, to do what I could for their benefit, and my express and unquestioned declaration, as above quoted, that I still considered myself a missionary to the Persians, strongly evince the inconsistency of subsequently censuring me for attention to such a work.

Before the abandonment of the mission at Tebreez, I had written a treatise in Persian, in vindication of the christian religion, a work which my frequent discussions with the Mūsūlmāns had satisfied me was much needed. I had also been engaged for a considerable time in translating an Astronomy into Persian, taking *Burritt's Geography of the Heavens* as the basis of the work, but adding, abridging and altering materially, as I judged best suited for the object for which the translation was designed. I sought to convey through this medium

considerable christian instruction ; and as the Persians are very much interested in Astronomy as a necessary means of arriving at a knowledge of their favorite science, *Astrology*, my translation attracted attention, especially as it stood opposed to their Ptolemaic system of the earth's immobility, which is recognized as the true theory in the Korân and all their traditionary legends ; consequently, if the earth is proved to be a moving planet, it tends to undermine the whole fabric of their religious belief. As a missionary work I regarded this translation as possessing some importance, and it was so viewed by the mission, for on the 5th of December 1842, the brethren sent a joint letter to Dr. Anderson stating the object and probable influence of such works, and asking if it might be printed at the expense of the Board, and suggesting that my Tract or Treatise above mentioned, be also published. Conditional permission to print the Astronomy was first given and subsequently withdrawn.

From 'Nov. 18, 1842' to 'Nov. 15, 1844,' Dr. Anderson favored me with no individual communication, and gave me no encouragement or instructions in my labors, unless his acquiescing in the application of Dr. Glen and the Nestorian mission for my translating Keith's Evidence of Prophecy into Persian, and saying in a letter to the mission that it ought to be a secondary work, may be regarded as an exception. It had long been apparent that I was not a favorite, and that however conscientiously and diligently I sought to discharge my duty, the most I could expect was bare toleration in my work.

In his letter of 'Nov. 18, 1842,' Dr. Anderson says "It was with no small pleasure we saw how you bowed your spirit to the decision of Providence in relation to your Persian Mohammedan mission." To this on its receipt in February 1843, I replied, "I am far from wishing to renew, or even recall to mind, any controversy about the Persian mission. I think there is reason to conclude that any arguments in my power to present, and any favoring circumstances of the ordinary providence of God, would have so little influence with you and the Prudential Committee, that it is better, so far as you are concerned, to consider the matter finally settled. I have been led to make this remark by a passage in your letter, which, after considerable reflection, I have felt it my duty to notice. You say, "It was with no small pleasure we saw how you bowed your spirit to the decision of Providence in relation to your Persian Mohammedan mission." The Lord grant me grace that I may ever bow readily and lowly to His blessed will. I do not suppose you intend to claim any infallibility, or to intimate that a special providence directs your decisions, yet in view of the course that has been pursued toward the Persian mission, it strikes me that this unqualified reference of the decision to the Most High, is at least liable to be misunderstood.

"Let me here add, once for all, that if you suppose my judgment is convinced, and my feelings reconciled, on the subject of abandoning the Persian field, or that there is a human probability that I shall ever acquiesce in seeing this people neglected, then it is but justice frankly to say, that, whatever changes

may come over me, I expect in the main, to carry my long settled convictions in this matter to my grave. And I think I have increasing reason to hope that Divine Providence will at length point and lead to a decision that will result in great good to Persia.

“ It was indeed pleasing intelligence to hear that the Board was relieved of debt, but I am truly sorry that apprehensions of another pressure so soon follow. I am satisfied *the true state and prospects* of the missionary work are not well understood at home. According to the present dispensation of grace, *the work will be long*, and therefore it requires steady perseverance. Violent efforts, that produce no corresponding result in evangelizing the world, will be followed by reactions unfavorable to truth and benevolence.”

After completing the Astronomy, as above stated, I applied to the mission in a regular business meeting, to assign me more work, and it was formally resolved by the brethren that I should prepare a Geography in Persian, it being understood that much religious matter bearing on the Mohammedan controversy would be wrought into the book. Before proceeding far in this work, I received a letter in February 1843, from Dr. Glen, as already intimated, requesting me to translate the *Evidence of Prophecy* into Persian. He also wrote to Dr. Anderson on the same subject. I laid this matter before the mission in regular session, and they adopted the following resolution which is copied from their records; namely, “ It was resolved, that the mission concur in the suggestion of the Rev. William Glen, that it is desirable to have “ Keith’s Evidence of Prophecy” translated into Persian, and that we recommend to the Prudential Committee of the A. B. C. F. M. that they authorize Rev. J. L. Merrick to make the translation.”

The consent of the executive was in due time received. Believing this work to be important in preparatory labors for the Persians, I commenced it with interest and continued it with diligence, but found it no small undertaking, as any one competent to judge may know. My time was much broken by Persian company who generally sat for long discussions on various subjects, and by attention to Nestorian affairs, which began in 1843 seriously to trouble the mission; first, about a church claimed by the Catholics, and in 1844 especially, the opposition of the Nestorian ecclesiastics led to severe trials, and at length to express difference of missionary views, among the brethren. My health too was far from being vigorous, requiring careful treatment, yet by dint of perseverance, sometimes to severe exhaustion, I finally completed this work just before I left Persia, and it has since been printed at Edinburgh, though not at the recommendation or expense of the American Board.

Harmony and mutual good will were obviously predominant in the mission, especially during the period after I joined it, and till certain questions of missionary policy arose, which naturally growing out of the leading measures of past operations, in connection with pressing difficulties, at length led to diversity of sentiment among the brethren; and although one of them finally left the

field, assigning as his reason for so doing, that the policy sustained by the majority was too temporizing and mercenary in his view to receive the divine blessing, still much personal kindness was manifested reciprocally by all, and if some acts and expressions on the part of the majority left room to infer that the most charitable feelings did not always prevail, and if in any instance the minority seemed wanting in this grace, I would still trust that such emotions were temporary, and that the piety and motives* of no member of the mission has been called in question by his colleagues, however trying the circumstances in which we were sometimes placed. For myself I can truly say, and I am happy to feel and know, that, while I conscientiously dissented from the views and policy once sustained by a part of the mission, I have ever esteemed the many excellencies of all my associates at Oroomiah, and they certainly have my prayers and best wishes for their welfare. Diversity of sentiment on some points arose in that mission long before the proposition for my joining it; and if I do not wholly mistake facts, I have not been a party to the greatest personal difference which has unfortunately occurred at Oroomiah, while I have always been of opinion that a greater and more lasting uniformity of views never existed in that mission than for a long period after I joined it, and till certain principles of its policy came to a crisis. More than once, when the question came to be seriously agitated, did this policy seem likely to be reformed by the brethren themselves, but finally a bare majority sustained its leading measures, which have since been expressly repudiated by the executive of the Board, however they may have formerly sanctioned a mercenary course, and still, in respect to professed converts' praying to saints, uphold a temporizing policy.

As Dr. Anderson has seen fit, in a formal conference between himself and a number of the leading men in the church at Battleboro, Vt. in April, 1847, to put my recall on extraordinary ground, it is proper, before passing entirely from the subject of harmony in the Nestorian mission, to state his assertion as reported to me by a member of that conference, and corroborated by the written declaration of another who was present at the interview. My correspondent says that Dr. Anderson certainly conveyed the idea to his mind, that there was a contest for power between Mr. Perkins of that mission and myself, and adds, "On this statement being made, I put the question direct to him, if that was the idea he intended to convey, and he half way assented to it at first, and then said, yes, it was." And one of the main charges which the secretary urged against me in that conference was, that I had "disagreed with the *majority* of the mission as to the course to be pursued, and the Board were satisfied that there could be no harmony at Oroomiah till either you [myself] or Mr. Perkins were recalled, and that it was deemed best for the mission that you should be recalled instead of Mr. P."

* This was written before the Boston Recorder of last June 24th published a long and censorious article from Oroomiah, which seems to assail some of my motives severely, but with great injustice as is shown in my reply.

I do not deny that Dr. Anderson may have received this impression from a certain *secret* communication which evidently influenced the executive not a little in their proceedings against me, and which will be reverted to hereafter ; but I do deny solemnly and positively that this representation is true, and aver that I never sought to rule the Nestorian mission, and Mr. Perkins, if his professions, which will in due order be adduced, were honest and sincere, could not have regarded me as a desperate rival. How he will relish the compliment of being told that the favor bestowed so unceremoniously on myself, like an ill-omened bird, hovered long and doubtfully over his own head, is for him to explain. The executive, however, seem to have "*split the difference*" by recalling me, and quashing Mr. Perkins' policy. I hardly need say that this assertion of the secretary's does not harmonize very well with the "reasons" he assigned for my recall in the formal letter conveying that "preemptory instruction."

Previous to the departure of the Rev. Willard Jones from Oroomiah, at the close of August, 1844, the plan for a reform in the policy of the mission was often sustained on various points by a majority, and even after he left, some questions adverse to this purpose were carried with difficulty. During the summer of 1844, the mission was greatly troubled by the Nestorian ecclesiastics, who with scarce an exception arrayed themselves in strong opposition, because certain pecuniary demands were not granted, especially withholding salaries from all the Nestorian patriarch's brothers, who, driven from their mountain home by the Koords, had sought refuge and support at Oroomiah. Although the bishops had opposed the mission for some months, they did not formally dissolve their connection with the brethren until the 5th of October, when they demanded their pay and withdrew from our employment, (Mar Gabriel signifying indeed that he should return,) it being mutually and distinctly understood that the act of withdrawal was their own voluntary proceeding, and consequently that it released both parties from former engagements to each other.

The relation which the bishops had previously sustained toward the mission was of a peculiar nature. The first missionary to the Nestorians needed of course a Syriac teacher, as all his colleagues successively arriving among that people also did. He employed Mar Yohannan who for a considerable period rendered a valuable service as a teacher and assistant. Mar Yoosif was subsequently engaged as an assistant superintendent of schools, his general influence, if I mistake not, being considered more important than the actual service he rendered. Mar Gabriel possessing the largest diocese on the plain, embracing the city of Oroomiah and neighboring villages, and being metropolitan or chief bishop of the Nestorians in Persia, and wielding officially an extensive influence among his people, was of course regarded with interest by the brethren. Though by no means the worst man in his tribe, yet his disposition and habits, as the Herald has from time to time abundantly testified, were quite unsuited to any service or efficient labor under the direction of the mission. I well remember

the emphatic declaration of the senior member of the mission in its earlier years, in reference to this bishop. Said the missionary, "Set Mar Gabriel to teach or superintend a school, and nothing will be done; but tell him to catch fifty hyenas, of which there are some in Persia, and you may expect the thing will be accomplished." The same sentiment is expressed in still stronger terms by the same author on the 273d page of his "Residence in Persia," where it is said of this bishop in April, 1836, "Were we, instead of requesting him to aid us in establishing schools, to commission him to take for us a thousand ducks from the lake, or half that number of hyenas from the mountains, he would regard the commission as an honorable and no less agreeable one,—would mount his horse and shoulder his musket, and hardly give himself time to sleep till so important a work were accomplished." His influence however was considered important, and after minor efforts and agreements, he was finally engaged in October, 1839, by a written contract, to favor and aid the mission, nominally to superintend schools, but really for his ordinary and special influence to countenance and sustain the mission among his people. Mar Elias, the fourth and only remaining bishop on the plain, could not properly be overlooked in a system of operations based so largely on the most liberal conciliation. He was employed as the teacher of a fresh colleague in the mission, not because this aged and in many respects worthy bishop was the most competent and proper person for a Syriac tutor, for I have understood that he proved to be a sleepy teacher, but, as it has been expressly declared to me by a party concerned in this arrangement, because an office was wanted for the man to conciliate him and secure his coöperation in point of influence. I am aware that the advocates of this policy are disposed to magnify the real service of all these bishops, but I solemnly aver that I state the case according to the best of my knowledge gained by many opportunities for observation and inquiry, both before and after I was associated with the Nestorian mission, and my sincere aim is, both in this and all other matters, to represent the simple facts of the case with the utmost fairness, candor and charity. Dr. Anderson indeed, in the conference at Brattleboro above mentioned, did "deny that any money had ever been paid to the bishops for their influence, but said it was all for the benefit of the schools, that is, to pay them for getting scholars to attend the schools." This declaration is certainly of a most extraordinary character, and shows either great ignorance of the facts, or a very peculiar mode of viewing them, and, if true, would prove that the executive, in instructing the mission *to pay only for actual service*, had assumed a false charge against the brethren. Had the executive complied with my request to copy portions of Dr. Anderson's letters to the Nestorian mission, I could have shown, on his own authority, that I had advocated previously what he finally enjoined, especially in regard to giving salaries only for *actual service*, and thus freeing the policy of the mission from mercenary inducements. Another day will disclose the fact.

A letter written at Oroomiah about four months after I left that station, gives information that a member of the Nestorian mission had written to a member of the Syrian mission, to the effect "that the Committee had instructed this [Nestorian] mission to pay only for services rendered." The Nestorian missionary "said, this was interpreted variously; some confining it to service in fact, others thinking that influential men lending their influence was virtually service." The Syrian brother replied, "As for money-for services rendered, I go in heart and soul for interpreting that in a good old fashioned, puritanical way. None of your refinings about influence. You will excuse me for speaking so plainly on this point." And after saying that a member of the Turkey mission had taken the same view of this general subject, he continues, "I doubt whether the community at home will do any better. Certainly the late experience of your mission would not carry their opinions (that is, the opinions of the community at home,) by storm, in favor of any such measures." To which the writer of the letter from which I quote adds, "That such was the policy, 'once upon a time' of the whole Nestorian mission, some of us will not forget, however boisterously it may be denied."

But although in form this may have been strongly denied at first by some members of the mission who laid great stress on the professed services of the Nestorian bishops, and though Dr. Anderson, as above stated, has lately reiterated this denial, and however under the name of *hospitality* the mission has done much to conciliate those ecclesiastics since their former pecuniary connection with the brethren, in accordance with the special instructions of the executive, was dissolved, yet time and reflection seem to have convinced the missionaries more than was formerly admitted, that it was indeed the *INFLUENCE* which the mission wanted, for a letter, dated at Oroomiah, 'Jan. 18, 1847,' in reference to those bishops, says, "The connection with them is acknowledged by all now, to be to secure their *influence*—as legitimate missionary helpers *no one* values them."

In regard to the change made in the relations of the bishops to the mission, one of the brethren under date of 'Nov. 4, 1846,' says, "When we received our instructions from the Missionary House to pay only for actual service, we gave the bishops formally to understand that we could no longer pay them a salary, and advised them to go to their villages and attend to their 'flocks.' They were also told that *if* we had occasion for their services, and we 'probably should have,' we would pay them according to our own notions of right. They were also told that at all times we would be happy to receive them as guests, and they might feel at perfect liberty to make their visits as *long* as possible. The bishops were divided among different members of the mission, and provision was made for their entertainment." But this liberal "*hospitality*," as might have been anticipated, failed to satisfy the "guests."

The general fact that the *influence* of the bishops was specially desired and

sought by the mission, is stated in the same letter, from which the above is quoted, in these terms, "As to *service*—this is now frankly owned to be *influence—countenance*, as companion, when a member of the mission goes out among the people, and at other times." When this has been so well known at Oroomiah for years, and is at last admitted to be true, I marvel much that any one claiming to have information on the subject should now have the hardihood to "deny that any money had ever been paid to the bishops for their influence; for surely such an assertion can only be supported by the logic and casuistry of Jesuitism, or that species of *legal* honesty by which inveterate usurers evade the letter of the law, by selling an article with their money, at an exorbitant price. The *small service*, when latterly there was any, was procured along with the LARGE INFLUENCE, and the best way is frankly to admit that the policy of the mission gradually diverged into error, which it is now the aim and purpose of all concerned to correct. However hard it may be for the executive to come down from their dignified position of christian infallibility, and acknowledge that they for once mistook the matter in some of their decisions relative to the Nestorian mission, yet the facts will stand till the judgment, and then at least, there will be a revision before an impartial tribunal.

To return from this necessary anticipation of events and statements,—in process of time the bishops who gave lessons in Syriac to the missionaries, were no more wanted for this purpose, and as they were not the best scholars in the tribe, their services as literary helps were of little value. As superintendents of schools, their aid was unimportant, except when accompanying the brethren, to whose visits for school-inspection and preaching, their official rank and influence imparted perhaps, more authority and effect. In short, long previous to their voluntary withdrawal, the *influence*, which the bishops in various ways conceded to the mission, was the principal if not the only equivalent they rendered for their salaries. This system of policy which purchased influence by such means and on such a large scale, threw a conscientious difficulty in the way of several of the brethren, who thought that a plan of conciliation so essentially mercenary was unauthorized by the Gospel, and as has been stated on a preceding page, one of our number left the mission for this very reason, and in entire accordance with a standing rule of the Board, returned to America.

After the bishops had voluntarily withdrawn from the mission, on the 5th of October, 1844, although Mar Gabriel did not so clearly relinquish his connection, the way was of course open to modify the policy into which the brethren had been gradually drawn, and which by their own movement only, as a party in the compact, they might have found it difficult to correct; yet when the bishops themselves relinquished the arrangement, the mission could in perfect good faith have dropped the old connection altogether, and thenceforward have avoided measures of a decidedly mercenary and temporizing character. Nearly all the mission at one time seemed strongly inclined to avail themselves of this favora-

ble opportunity to reform the policy ; but at last, when this *test question* of our measures on restoring the bishops to their former standing and emolument was decided, four of the seven brethren then at the station, voted to reinstate the old system.

The bishops having waited in vain for an overture from the mission, after a temporary separation, returned and proposed themselves to have the past disaffection mutually cancelled, and to resume a coöperation entirely on the old basis and conditions of their former connection with us. The question came before the mission in full session, on the 14th of October, and after much discussion, a resolution to this effect, as above stated, was carried by the casting vote of the chairman ; and it was resolved at the same time that two separate accounts of this whole matter should be prepared and sent to the executive of the Board, with a view to their decision on the case, and Mr. Perkins and myself were appointed to write on this occasion. I objected to my own appointment, for I was apprehensive that the executive, from the manner in which they had latterly appeared to view my letters, might not receive a communication from me as well as from another ; however, the brethren urged the point, and I at length yielded, and on the 15th of October, 1844, wrote a long letter to Dr. Anderson, from which I make the following extracts.

“ In order to explain the nature and circumstances of the late withdrawal of the bishops, it is necessary to recur to the trouble given us by the Nestorian patriarch’s brothers on the score of pecuniary support. You have been informed that after the mission had appropriated \$175.00 to that family, and given them to understand that no further appropriation would be made, the sum of \$10.00, as the bounty of individuals, was sent them, which they accepted, and on the same day, though living in a house hired for them by the mission, they, July 3d, assumed an attitude of decided hostility towards us.

“ From that time, as there is reason to believe, excepting perhaps aged Mar Elias, who is rather inefficient, all the bishops virtually and effectively sided with the patriarchal family, represented by said brothers, against the mission ; although, sometimes at least, as we have been assured by persons connected with us, the bishops disputed with these brothers for opposing our work.

“ A few days after this rupture, bishops Yohannan and Elias, and priests Dunkha and Eeshoo, in the character of a committee on behalf of those brothers, proposed and urged before the mission, as the basis of accommodation with the patriarchal family, three propositions, which in substance were as follows ; 1st, That the translation of the scriptures, then and still making, be from the Syriac version alone, as they would not receive a translation from the Hebrew and Greek : 2d, That no tracts or other books should be circulated ; and that the preaching should not have the tendency it now had to overthrow Nestorian forms and opinions : 3d, That salaries should be given to two of the patriarch’s brothers. This last proposition was the hinge of the whole, and it was dis-

tinctly understood, that if the mission complied in things temporal, the patriarchal family would be very obliging in spiritual matters, and the missionary work here, instead of being arrested, would be accelerated by the whole authority and influence of the acknowledged heads of the people. Mar Yohannan expressly said that the emolument was the thing wanted, and he closed the whole argument on their side by the demand, 'Give money.'

"Had the mission yielded to this claim and given two of those brothers six *tomâns* or fifteen dollars each per month, which is the salary of bishops Yohannan and Gabriel, no one doubts that instead of having our work stopped for the last three months, and our influence with the people marred for years, the whole of our operations would have been *externally* prosperous beyond example. * *

"Why did not the mission yield? When Mar Gabriel threatened long and loud to become a Catholic, and opposed the operations of the mission, a nominal office was found for him, a watch given and a salary conferred, which last spring was increased, on the specious and special plea of bringing him under a better influence and requiring his stay on the mission premises. And to recover one of his churches, which, there is good reason to believe, he had bargained away to French Catholics, the mission expended about seven hundred dollars and a great amount of time and patience, in which recovery of the church, believing it a righteous cause, I took deep interest, and held on to the committee on that subject till the current of events obliged me to resign.

"Deacon Yoosif of Ardesháhee, the man named in Mr. Holladay's late vindication of our policy, encouraged doubtless by the example of others who had threatened the mission, hung out Catholic colors, and brought all his influence to bear on arresting our work in his village, still signifying how anxious he was to be our friend and banish the Lazarists, till at length the mission, feeling the great need of his influence to second Mar Gabriel, allowed him about \$3.75 per month with which he was little satisfied, complaining that a man of his standing should have more.

"This deacon, having been principally responsible, or representing himself so, for six *tomâns* paid in behalf of the village, as a present to the Persian sheriff who redelivered to them their litigated church, urged a demand on the mission for the money. The claim was taken up in full and regular session, and decided by a majority to be invalid and unjust; yet so important did his influence and coöperation in favor of his own bishop and people appear, that a majority of the members of the mission being at Seir informally agreed to concede the demand, although he was of no service in the case alluded to. * * *

"When in short, according to a statement made about a month ago in a letter to you, by Messrs. Wright and Stocking, "all the bishops and most of the priests and deacons on the plain of Oroomiah have been employed, and paid in such a manner as to make it for their pecuniary interest to favor the operations of the mission," when such is the fact, why did we reject the patriarchal family?

Mark the clause, "for their *pecuniary interest* to favor the operations of the mission."* After quoting several examples in which the mission had been not a little troubled by Nestorians seeking or losing a "pecuniary interest" with us, and inquiring whether the Board and the churches would sustain a policy of this character the letter proceeds:

"But notwithstanding the inviting aspect of this policy, are we sure that it is, after all, the best, the heavenly way? Is it the way the Lord of missionaries took to convert the Jews? Would not places and pensions have brought scribes and pharisees, priests and rulers, with Caiphas himself at their head, to favor the Redeemer's teaching? and would Judas have sold his Master for thirty pieces of silver, if that Master from His infinite treasures, had liberally filled Iscariot's bag? In short, had Christ made His kingdom of this world, would He ever, by His sufferings and death have redeemed the world? It behooved Him to suffer; and it behooved Him, in destroying the works of the devil, to cross worldly interests. The cross He bore Himself, He bequeathed to His apostles. So far as the sacred record goes, they never offered mercenary inducements to men of influence in order to gain their coöperation, although the Gospel then, if ever, needed such extraneous aid. * * *

"To work by, and with, and in the name of the bishops, is cautiously to inculcate what they believe in common with us, and to beware of trenching on their authority and venerated forms. Last year it was proposed to translate and publish Mr. Dwight's Tract on Catholicism, but forasmuch as Peter was therein caused to take a lower seat than the Pope has given him, the whole matter was dropped, after some progress in the work had been made, because to have printed it would have roused prejudice and excited opposition. And in reference to Mr. Bird's Tract on the same subject, some of our most intelligent priests said that it was for the most part as much against them as against the Catholics."

Other reasons were urged against the old union with the bishops in this letter which was read to the brethren, and I expressly desired them to correct any statement relative to fact, which might be erroneous, and as all admitted that the foregoing account was true, no one can now in honesty and verity deny what I then stated. Although the executive appeared to approve my position, they at the same time seemed to blame me for having assumed it. They instructed the mission to pay only for actual service, and they assigned as one of the prominent reasons for my recall, the fact that I had differed from the majority of my colleagues on some questions of missionary policy, although my dissent never led to an infringement of the decisions either of the mission or of the executive.

Can there be a clearer case of persecution for conscience' sake than where an

* Since writing the above, I have been informed that the sentence quoted from Messrs. Wright and Stocking's letter was somewhat varied, after I saw it, at Mr. Perkins' suggestion, though the general statement, and the clause on which I insist, remained substantially or identically the same.

individual is condemned, not for holding erroneous views, but for honestly maintaining principles admitted to be right; yet opposing, fairly and candidly, a favorite policy or favored majority, he is made to suffer by a virtually irresponsible executive, the highest penalty in their power to inflict. And as injustice, however unintentionally committed, is prone to search out and surmise reasons to sustain its aggressive act, it is no wonder that in cases of this kind, reproach should thrust aside deserved commendation, and that even calumnious allegations should grow up like mushrooms where prejudice and ill-will have fixed their dismal shades. As an illustration, let me just say that a member of the executive told me some months after my return, that he understood I had reported that "sixty thousand dollars had been given in presents to Persians" by the Nestorian mission; and he or others so far credited the report as to send it on the wings of the wind to Persia, as a sample of a recalled missionary's statements. This outrageous falsehood, with other calumnious reports, for which I never furnished the least foundation, may be believed by ignorance and prejudice, but which conscious integrity and honest uprightness will pity, and when most inveterately traduced, will only despise. As to the tales that I have been obstinate, idle and useless in the missionary field, I need only refer to the testimonials of those who knew me well in Persia, and which will be quoted in the proper place, to show that such aspersions, by whomsoever uttered, are no better than downright slanders.

On the 15th of November, 1844, Dr. Anderson wrote me the following letter which, excepting the address and conclusion, I give entire. This letter was received on the 30th of January, 1845, and though "a little more than three years" after the date of the order for my removal to Oroomiah, yet I had at the time of receiving it, actually been associated with the Nestorian mission only two years and four months, during which period I had labored with entire conformity to their directions.

Dr. Anderson says, "You write us but seldom, and all that we hear leads us to suppose that it is the Mohammedans, and not the Nestorians, that occupy your time and attention. I have been instructed by our Committee to write you frankly on the subject, with a view to a full understanding between us and you. Indeed what I am about to write you, will all of it be the result of the instructions I have received from that body.

"It is now a little more than three years, since I communicated to you the decision of the Prudential Committee to discontinue the Perso-Mohammedan mission as a distinct and separate mission; and authorizing you to connect yourself with the Nestorian mission at Oroomiah. In that letter liberty was given you to come home; but a desire was expressed, that you might see your way clear to join the mission at Oroomiah in the spring.

"Having acquired the Persian language, and being still, while at Oroomiah, surrounded with Persians, it was not supposed that you would lose all your in-

terest in that people; and it was supposed that you would naturally take the oversight of that small school it was believed the peace of the Nestorian mission required should be kept for certain Moslim youth in that district. A few school books might be necessary; and it was thought you might occasionally translate from Persian into English, and from English into Persian, in order to keep up your familiarity with the language, besides, at the same time, doing good in other respects.

“But, in authorizing you to join the Nestorian mission, it was taken for granted that, in case you did this, you would learn the language of the Nestorians, and join in the labors of the other brethren for the religious benefit of that people. The Committee had given up the idea of prosecuting a mission to the Persian Mohammedans. They were so clear and decided in the duty of turning aside from Mohammedan Persia, as a field of labor for the Board, that they decided upon the step, even in view of the not improbable event of your returning to the United States. They, at all events, ceased to regard the Mohammedans of Persia as among the fields, in which *they* were to plant a mission; and they did this in view of the general tenor of your communications for the five years and upwards which you had spent in that country, and with no prospect of any new light for years to come.

“In consenting, therefore, to your joining the Nestorian mission, it was not with the expectation that you would continue to make the Mohammedans your principal object of attention; but that you would acquire the language of the Nestorians, and join with your brethren in the ordinary labors of their mission. In February of last year, in consequence of suggestions from liberal friends in Scotland, the Committee consented to your translating Dr. Keith’s ‘Evidence of Prophecy’ into Persian, provided the mission believed it was expedient for you to perform the work; but, in June of that year, the Committee decided against employing the funds of the Board in printing in the Persian language. At the commencement of the present year, being myself in the Levant on an official visit to the missions, I remarked to the mission in a letter — in view of one of their late communications recommending that a peace offering* of a school book be made to the Persians of Oroomiah — that I felt at liberty to authorize the printing of the school book in question, in case there were money at command for that purpose. All this, however, was in perfect consistency with the views of your relations and duties, as stated above.

“This also I ought in frankness to say, that if you are laboring for the good of the Mūsūlmāns, you have not furnished the Committee with the *evidence* of your activity even in that department. To their inquiries on this point, you have not enabled me, as your official organ of communication with them, to furnish any satisfactory reply. Yet, from such information as we can get, we suppose, as I stated at the outset, that what you do is chiefly (if not wholly) as if

* This phrase by no means conveys a correct view of the matter.

your mission was to the Mohammedans, and not to the Nestorians. You will of course correct any misapprehensions, into which we may have fallen.

“In the circumstances, the Committee have been perplexed to know what to say to you. If they speak under a mistaken apprehension of the facts, and thus do you some injustice, you must recollect how little you have written them since you removed to Oroomiah. They think it proper to say, however, that if your learning the Nestorian language is out of the question, as also (which would follow of course) your taking an active and interested part in the labors of the Nestorian mission, (properly so called,) *the Committee would advise your return to the United States.* They do not think it proper to authorize your remaining there, with any expectation of a mission being instituted for the Persian Mohammedans, nor can they encourage such an expectation.

“You will not consider this advice as implying a censure upon you. It is hypothetical; and even if the hypothesis be well founded, your statements and explanations, yet to be received, may show that the facts in the case have not been wholly within your control.

“I ought to add, that it has come to our knowledge, in consequence of Mr. Jones’ application to return home, that you do not concur with the greater number of your brethren in the mission, as to the course of measures which is best adapted to promote the objects of the Nestorian mission. This—on the hypothesis above stated as to the facts—must dispose you to follow the advice now given; as it certainly increases the impression, on the part of the Committee, that it would be wise for you so to do. I mean, of course, if we have the facts correctly, as we have reason to suppose we have.

“And now, Dear Brother, you will receive this communication kindly, as its only object is to discharge a duty which seems to devolve upon me. I have aimed to be explicit, because I would not be misunderstood, and the distance of Oroomiah is great—too great—and time is too short, not to bring the case at once to its merits and bearings. You will of course know what the facts are, and you will take pleasure, as you certainly will the pains, to remove from us all misapprehensions. If we can do anything more than we have done, consistently with our other relations and duties, to increase your usefulness, we will gladly do it, if we can know what it is.

“A report has reached us that Mrs. Merrick has gone to England, but, as we did not hear of it from Oroomiah, the report may not be well founded. If she is with you, I beg to be kindly remembered to her. I suppose her to be a great sufferer from disease, but trust she has daily experience that it is good to be afflicted, especially when we may trace our pains directly to the good hand of the Lord.”

My reply to the foregoing letter was dated ‘31 January 1845,’ and forwarded by the first opportunity; and omitting address, it is proper to present it entire as follows.

“Your letter of November 15th 1844, arrived yesterday. Although past ex-

perience had not led me to expect the cordial support and sympathy of the Committee in my labors, yet I confess the character of the letter now before me, was somewhat surprising. However guarded the expressions may be, I am virtually impeached with a violation of instructions, want of fidelity even in the Persian department of labor, and with having opposed the general policy of this mission. To each of these charges I shall frankly reply, and trust you and the Committee will give me a candid hearing.

“In regard to having violated the instructions of the Committee, I beg to remind you that when unexpectedly I was ordered to Oroomiah with the alternative of leaving Persia, I hesitated not to comply, however great the personal sacrifice may have been. In your letter of October 20th 1841, in reference to my joining the Nestorian mission, you say to me, “you do not abandon Persia, nor the Mohammedans of Persia.” And in your letter just received, you acknowledge that I was expected to sustain, so far as circumstances rendered it expedient, a Persian department at this mission. When I joined the Nestorian mission, I was engaged in modifying and translating an astronomical work into Persian. The mission naturally took no order in reference to a matter in great forwardness before I joined them, and which, so far as I know, all approved. After that work, which cost no small amount of labor, was completed, by the concurrence and advice of the mission, I began to compile and translate a geography, and had proceeded some way when I received a letter from our respected friend the Rev. William Glen, urging me to translate Keith’s Evidence of Prophecy into Persian. Having submitted this matter to my colleagues, the following entry was made in our Records, under date of February 27, 1843; namely,

“It was resolved, that the mission concur in the suggestion of the Rev. William Glen, that it is desirable to have “Keith’s Evidence of Prophecy” translated into Persian, and that we recommend to the Prudential Committee of the A. B. C. F. M. that they authorize Rev. James L. Merrick to make the translation.”

“Of this resolution you were duly informed, having previously to the reception of my letter authorized me to undertake the work, provided this mission thought it expedient. I have accordingly labored on it till now, having made a pretty literal translation of the 20th Edinburgh edition as far as the 375th page, and revised with considerable abridgment to page 333. You indeed expressed the opinion that I ought to undertake this work as a secondary business, but I frankly told the mission that with the limited amount of health and ability which I possessed, it would be impossible for me to translate a book of this size and difficulty without much time and pains. I appeal to any competent unbiased judge to say whether or not it is reasonable to authorize the undertaking of a work, and so restrict the means of its execution that it cannot be done in a proper manner or within a proper time. Do you know how long members of this mission have been laboring on the Syriac New Testament, and how much native assistance they have had, when the version is made from a kindred dia-

lect in the same character? and can you soberly suppose that I can translate the volume before me at odd hours when exhausted by other occupations. They have a saying in Persia, which however is too little regarded in most countries, namely, "*Equity is a good thing.*" As I have conformed to the orders of the Committee and the resolutions of this mission, I pass to the next topic.

"The second general charge contained in your letter is that 'I have not furnished the Committee with the *evidence* of my activity even in the Persian department.' Yet you have been informed, if I mistake not, that I have spent much time and labor on a Tract in vindication of Christianity; that I have translated, revised and rerevised a book on Astronomy; and that I was employed in translating the Evidence of Prophecy which I now announce to be in great forwardness. However flattering your apparent assumption that I can translate books with very great facility, the honest fact is, that hard work and perseverance only enable me to advance at a snail's pace, and on this subject I again appeal to the intelligent and impartial decision of those conversant in these matters, whether an allegation on such facts bears most on its author or object. Of what use is it to inform you quarterly that I have reached such a page; if you have not confidence in my fidelity in labor, you should remember that I am surrounded by brethren who ought in duty to the cause of missions to report culpable negligence. Have you received from any quarter, information that I am noted here for *sloth, remissness in ordinary and special duties, trifling occupations, or even for necessary recreation?* A charge of unfaithfulness, though made conditionally, is of so grave a nature that, in my opinion, it should be accompanied by some substantial evidence. However imperfect, unsuccessful, and unworthy my feeble efforts may have been, yet, according to the grace and strength given to me, I have honestly and steadily aimed to do my duty, and when a case of delinquency is advanced, it will then be time to rebut it.

"But instead of being wholly employed in the Persian department, a considerable portion of my time has been actually devoted, chiefly in various business matters, to the Nestorian cause. I have stated to my brethren, that some of these drafts on my time, by delaying the completion of my regular work, might bring on me the charge of dilatoriness, but it has been replied that the fact would be understood, so that the apprehension has been realized sooner than I expected.

"In December 1842, a class of Nestorian boys was formed to study Persian, of which I had the supervision, but it was finally broken up about the time of the religious excitement among the natives a year ago. In this connection I embrace the opportunity to say that, in my opinion, there never has been here a reasonable and substantial desire on the part of the Persians to have a school for their express benefit. Perhaps their general motive and impression on this subject could not better be set forth than in a remark made to me by a Khân,*

* *Khân* is a Persian title of rank,—a noble.

not half an hour before the arrival of your letter, in which he said, 'A number have inquired of me if those gentlemen will give money in order to teach us; if they will take us to them.' He added, 'The people suppose jewels are poured out here, [at the mission] and that whoever pleases may load himself with them.' Mercenary motives are very prevalent and general in this land, and prompted by them, the most plausible things are urged upon the missionary's attention. If such is the fact, you may ask, of what use is it to prepare Persian 'school-books:' I answer, to be read and used by intelligent Persians, and by the influence of a few, and the slow process of a new formation, to introduce Western views of science and truth. By authority of the mission, I had a copy of my Astronomy neatly written, and forwarded to His Royal Highness, Bahmân Meerzâ, Prince-Governor of Azerbâjjan, and I have been assured that he had it transcribed and sent to the Shâh.*

"I think a good summary of Geography a very desirable work for Persia, as it would furnish a solid fulcrum from which to operate on their religion. I have thought that should I be spared and enabled to compile such a work, my way would then be more plain to turn what little strength and ability I have to the acquisition of Syriac, if providential circumstances called for it. But it seems the Committee allow no grace in this matter. A synopsis of Ecclesiastical History, and the cardinal differences between christian sects is frequently called for in Persia, in the shape of questions about Catholics and others. Our creeds, our faith, our hopes for futurity, are subjects on which information is now wanted by Persians who come in contact with Europeans, and much more than the life and labor of one man is needed to prepare the path of truth in Persia.

"I am aware that argument and entreaty on this subject is only labor lost on minds resolutely prepared to sustain their own preferences. I claim the privilege however, of entertaining an opinion on this point, and declare, that, in my humble judgment, you and many others at home, err in unduly magnifying one field and depreciating another, according to *apparent promise*, and in particular, that your expectations respecting the Nestorians have been, and still are, far more sanguine than the real state of the case has warranted. The Persian mission has been quite thrown aside; because, according to your letter, my communications have been so unfavorable. It is evident that a picture to be welcome and efficient beyond the great water should be well illuminated with confident hopes and cheering expectations of early promise. But these things appear to me ill calculated in the long run, and a very long run I believe it will be, to promote and carry on the evangelization of the world.

"This leads me to notice the third general allegation alleged against me, namely, that I have opposed the policy of this mission. This charge, like the others, is unaccompanied by specifications. You say that, 'it has come to your knowledge, in consequence of Mr. Jones' application to return home, that I do

* King of Persia.

not concur with the greater number of my brethren in the mission, as to the course of measures which is best adapted to promote the objects of the Nestorian mission.' I know not who may have directly or indirectly, intentionally or inadvertently, communicated to you such information, but I must say, hitherto I have been simple enough to suppose that, entertaining an honest, conscientious opinion on matters in which I was called to act, was not an iniquity to be punished by the judges. I am aware that it is inconvenient, as well as very undesirable in other respects that there should be difference of views in any community, especially in a mission, and for ages so convinced of this fact have been both the Emperor and the Pope that they have aimed to bring the whole moral machinery of the world under the unclogged action of a single will. More liberal institutions have endeavored to manage this difficulty by a majority, while in all communities of this class, so far as I know, it is understood that an honest opinion, though unfortunately in the minority, is yet entitled to toleration.

"I hope my colleagues will do me the justice to allow, that, with the exception of a few subjects granted to be important, I have generally coincided in their views, and never intentionally manifested discourtesy and disrespect, where unhappily my sentiments differed from the majority, or in any instance, wilfully violated a regular decision of the mission. If I have inadvertently, in any case, exceeded the bounds of mutual privilege, I most sincerely regret it, but if I have only candidly and fairly advocated measures with a cordial desire to promote the cause of truth and righteousness, I then declare myself ready to abide the consequences of such a course, and am willing to join issue before an impartial tribunal. The whole 'head and front of my offending,' under this category, if I mistake not, is sufficiently detailed in my letter addressed to you last October, and written *at the direction of the mission*, and for facts on this subject, I beg to refer you to that communication. It so turns out, however, if I understand your letter received last month, that the Prudential Committee would have voted unanimously as I did on the important subjects alluded to, and consequently had they been here, I should not have been left in an ungracious minority. I have conscientiously endeavored to do my duty, and meet every question fairly in the trying circumstances of the last eight or nine months, and in point of principle on this matter, I have nothing to retract, and no new pledges to offer for the future.

"The general conclusion from the whole scope of your letter, if I understand it, is, that, 'the Committee would advise me to return to the United States.' This advice is immediately based on the supposition that, 'my learning the Nestorian language is out of the question,' but the drift of your letter, I apprehend, occupies wider ground. This is the third time that intimation or direct permission has opened the door for my return, and were I sustained by your funds and bound solely by your engagements personally, I could not have needed such repeated suggestions to dissolve our connection. But while I uniformly render you all that deference to which your official and personal character so justly en-

titles you, in my whole missionary anticipations and experience, I have acknowledged and do still recognize on the great subject of Missions, a higher authority than can pertain to any merely human institutions. In your letter respecting Mr. Jones' withdrawal, you say, in substance, that you and the Committee do not see how his return is to be justified before God. I affectionately ask you, if you see how my return is to be justified at the same righteous tribunal. Many things, in my opinion, however, may be much more easily justified before God than before men, because He discriminates perfectly in cases where men decide in ignorance or prejudice.

“If life and health are continued, I believe that my learning the Nestorian language is by no means out of the question, provided it be wise for me to attempt it. At present the Nestorian mission wants little more than the language of prayer; and is it not extraordinary that you should make my connection with the Board turn on my acquisition of Syriac at such a juncture which was evidently not improbable to your mind, in proof of which please recur to your letter to the mission accompanying your favor to me. When most of the operations of the mission are suspended and its existence threatened, is it wise or kind, for you and the Committee to make the study of Syriac a ‘*sine qua non*,’* when for aught you know, or we to this very day can tell, before the Nestorian babe of yesterday has learned to stammer its mother tongue, Syriac may be of little use to any of us in preaching the Gospel. I trust Dr. Wright, now at Tebreez, will be able to settle present difficulties, but unfortunately for us, our protectors are too powerful. The Russian Embassy even, at Constantinople, as I am informed, thinks ‘it is in possession of facts proving that our mission employs bribery;’ and here among the Nestorians, humanly speaking, we are in the state of a ship that has lost her best anchors and is drifting before the gale uncertain of a haven. When Messrs. Perkins and Stocking started for Tehrân,† I requested them in the event of the mission being banished, to ask Colonel Shiel, the British Ambassador, if he would protect me personally at Tebreez, which I was not without hopes he would do as a favor.

“Such are the times in which I am peremptorily required to leave my quiet, unobstructed work, and learn Syriac or quit the country. I appeal to your candid judgment, I appeal to unbiassed christians everywhere, if such an order, in such circumstances, is reasonable, and if the natural inference is not, that the motive dictating the requirement is a wish for a dissolution of our present relations. If this is your object, as a party virtually impeached by the Committee, I am entitled to know the reasons. Were I to return in present circumstances, when friends of missions ask me, why have you abandoned your field? what shall I answer? You may perhaps explain your letter very differently from what

* Indispensable.

† In Nov. 1844—to convince the Authorities of our *not* proselyting—a French official agent at Tehran having procured us trouble on a charge of doing it.

I understand it. I have been informed that a late member of the Syrian mission wrote you respecting his scruples on some matter touching the policy of that mission, and that you replied, if such were his views he had better return; and on his doing so the Committee declined giving him an honorable discharge. I cannot at present quote authorities for this statement; such is the general impression I have received, and you will know how far it is conformable to fact.

“In your letter before me, and I thank you sincerely for the kindness, you offer to favor my future usefulness, but I do not know what or how much is implied by the remark. Mr. Jones was remonstrated with by some of his correspondents for leaving the mission in a season of difference and difficulty, and the Committee censure his course, while I am virtually recommended to follow his example. I do not wish to leave the mission in its difficulties, or to give up all efforts for Persia as hopeless.

“After serious reflection and prayer for guidance, I have come to the conclusion that it is my duty, under present circumstances, respectfully to decline your invitation to return home. I am aware that you have the power peremptorily to recall me for having been too devoted to the people of my choice; and that I may be regarded as an unworthy, unsuccessful, and unfaithful missionary who for more than ten years has burdened the cause of missions; but while I have a conscience void of offence, though acknowledging great imperfection, I shall not despair of the mercy of my Lord.

“You complain that I have written you too little since my residence at Oroomiah. I believe I have not failed in reporting such matters as you were interested to know, and I should have been happy to have communicated more had I thought it would have been welcome or useful. I cannot write flattering accounts when I am confident the real state of the case will not sustain the impressions conveyed. And I appeal to you if unfavorable accounts are welcome and in due proportion published at home. The Church has much to learn and much to bear on this subject ere she becomes universal.

“I could indeed send you from time to time sketches and sayings that might please friends, though perhaps in the end do little to promote the cause of truth. For example, and I say it at the imminent risk of being considered ‘a fool in glorying,’ I lately received a letter from Mr. R. of the British Embassy at Tehrân, and in which alluding to his putting up and presenting to the Shâh, in our name, the stove ordered for his Persian Majesty, he remarks, ‘I was highly pleased to hear the King inquire after you in particular. He said very plainly, on my telling him the stove was presented by the American missionaries at Oroomiah,—‘One of them is Mr. Merrick, and he is a very good man — knowing God — a possessor of religion — a master of science, and a very good man.’ [Literally translated from the Persian.] Mr. R. assented and remarked that, ‘all the missionaries at Oroomiah were good men.’ The Shâh rejoined, ‘That is evident.’ Such oriental gems, *fitly set*, may be made to appear at home

'like apples of gold in pictures of silver.' I certainly thank the Shâh for his compliment unprompted by occasion, but even royal pearls, fresh from the shell of 'the gorgeous East,' will hardly bear a voyage across the Atlantic. If there be first a ready mind, it is easy to deceive ourselves and others, till reality is lost in romance, and faith confounded with fanaticism.

"In acknowledging that I have sometimes fallen into the minority, I ought perhaps in candor to have stated that a short time since on the question of translating and printing the Syriac New Testament from the ancient version, and not from the original Greek, I was left alone in the decision. A few days afterwards however, your letter on the subject was accidentally turned up, by which the Committee positively require that it should be from the Greek, so that however in the minority here, I am in the majority with you, and I flatter myself this would generally be the case if we stood on the same ground. As this subject is to be urged on your reconsideration, I will briefly say that, in my humble opinion, we ought not, in contradiction to the original Greek, to publish a New Testament teaching Episcopacy; and further, I believe that a true reading, if in the margin, may, by designing men, be made the basis of an overwhelming charge against us, just as readily as if found in the text, so that all we should gain by the expedient would be the imputation of an underhanded attack on Nestorianism.

"Please accept my best thanks for your kind remembrance of Mrs. Merrick, who having accompanied Mr. Jones and family to Smyrna, reached home after a very rough voyage on the 19th of November.

"And now, dear brother, farewell. I have written candidly, but trust I shall not be judged unkindly.

"Wishing you and the Committee, and all my respected fathers and brethren at home, the best blessings, I remain,

Yours very sincerely and respectfully,

J. L. MERRICK."

I might add much on various points contained or suggested by the two preceding letters, but the magnitude to which this narrative is growing admonishes me to omit everything not essential to a correct understanding of the case; there is one thing, however, to which I ought surely to call attention, namely, the *private information* sent to the executive respecting my dissent from certain views entertained by the majority of the mission. I have since learned more about this *secret intelligence*, but I here only appeal to the common sense of all unbiassed Protestants, if clandestine information against a missionary should be acted upon by an executive, while the party accused is allowed no opportunity for self-defence. In point of PRINCIPLE wherein does such a proceeding differ from the espionage and arbitrary decisions of the most determined Jesuitism that ever harassed humanity and put religion herself to torture.

It was now evident that my position as a missionary of the Board had become critical; but I could not believe, conscious as I was of having uniformly aimed to do my duty, that the executive would proceed to the extreme use of official pow-

er, at least, before receiving a syllable from me in explanation and self defence ; but from hints subsequently brought to my notice, I found that certain members of the mission concluded they had reason to think otherwise. I commenced the study of Syriac diligently, though with a feeling that I was thereby withdrawn from more pressing duties. I was sensible that I should be cautious in my movements and in my letters to the executive, but could not compromise my convictions of truth and justice, while communicating facts and reflections, which it appeared to me, candor and duty to the cause required.

On the 19th of April, 1845, I addressed a letter to Dr. Anderson on my own individual responsibility, which I took it for granted any missionary of the Board was entitled to do. This letter, according to a standing rule in the Nestorian mission, was read to the brethren, and no objection having been made, it was duly forwarded. Although this letter was sent confidentially to the executive with no expectation whatever, that it would be published by them, yet some of my colleagues became so much excited on the subject, that at length a counter letter was prepared, and, after various modifications, was signed by five of the then seven members of the mission. How far their letter was suited or intended to affect my continuance in the field, I do not now say ; I was informed however, that one of the brethren, on being asked if he did not think their letter would procure my recall, was silent, and thus appeared to assent to the probability of such a result ; while another expressed an opinion that the question of my recall would be settled before said letter could reach the executive. Probably individuals had some ground for such conjectures and already anticipated the effect of *the secret information*. Since the special trouble with the bishops, and especially for a short period in the winter and spring of 1845, my views and course seemed interpreted with less charity than usual by some of my colleagues, but of these late trials the executive were of course utterly ignorant, and consequently any temporary excitement at this juncture had necessarily no influence whatever on decisions already recorded at the Missionary House. During all this time I took particular pains faithfully and kindly to discharge my duty to all with whom I was connected, while I candidly advocated and pursued what I conscientiously believed to be right and just, still respecting the rules and decisions of the mission.

The letter protested against was as follows : “ The last Report of the Board came to hand a short time since, and among the matters of interest which it contains are a few points on which I take leave to offer suggestions and remarks ; premising, that I regard the missionary enterprize as an apostolical work, dependent on evangelical and Divine influence for success, and that providential dispensations, in my humble opinion, indicate that the progress of the Gospel will be gradual and its consummation remote ;* and consequently that disappointment

* This sentiment will not of course find favor with those whose views respecting the speedy and universal triumph of the Gospel, were expressed by a very eminent and pious Jurist at the late meeting of the American Board at Buffalo, when (as reported by the Boston Recorder,) he publicly declared that, “ he thought it probable that the world would be evangel-

and reverses at various times and in diverse quarters are not a sufficient reason for abandoning the undertaking, although they should be duly considered in relation to the hopes entertained and the plans pursued for its accomplishment. I think further that the christian community at home have much to learn on this important subject, and among other things, that charity and benevolence are no more likely to be effectual where distance lends a romantic charm to effort than in benighted corners just at hand.

“It is matter of painful regret that the character given in your Report of Mar Yohannan, has been so sadly reversed, as you will have learned by letters from various members of the mission. So far as I know, he does not at present oppose our operations, nor is there just now an inducement for him to do it. The bishops have lately had much wrangling among themselves, chiefly I understand about their dioceses. Mar Yohannan and Mar Yoosif have been at variance also with the patriarch’s brothers.

“The apparent fruits of the religious interest manifested here more than a year ago, are but small. The Report says, “Most of the hopeful converts were young men of promise,” which perhaps would convey the impression that a considerable number were, in the judgment of charity, converted. I am not aware that the mission generally, now entertain hope that more than two or three, one of whom is in the seminary, give evidence of having experienced a saving change at the period alluded to. Indeed, so far I as know, there is only one who has given clear and consistent evidence of a genuine work of grace, although three or four others are regarded with interest and a degree of hope perhaps, as having been at least under the influence of the Holy Spirit.* Hope is entertained in degree, by some or all the mission for the piety of three or four of the priests and one bishop in our employ, but they, I believe consider their religious experience of several years standing. We greatly need the prayers of good people at home for the special influences of the blessed Spirit to renew the perishing around us. If the churches who are interested in the Nestorians, were more sensible of their actual state, they might pray more understandingly, if not more ardently for the manifestation of grace and mercy in behalf of this people.

“As means for hopeful and ultimate influence, the two boarding schools for boys and girls are promising, and, at present, flourishing institutions. These schools should, I think, be carefully fostered, yet limited both in numbers and branches of instruction, according to the actual and probable condition and wants of the community to which the scholars belong, and to which they should in due time return to share the labors and hardships of their own people, and by

ized during the present generation.” Would that it might be so, or even in the next age, although careful inquiry into facts and prayerful study of revelation find no evidence of such a near millennium. The doctrine that “*this captivity is long*” was very unpopular in Jeremiah’s day, although decreed by Divine wisdom.

* In the revival of 1846 nearly all for whom hope had been previously entertained, professed conversion, including all the converts above alluded to with perhaps one exception.

more enlightened views and conduct, relieve as far as possible, the depressed Nestorian lot.

“The English and Russian Ambassadors have procured an ordinance from the Persian Government, authorizing oppressed Nestorians to leave the estate of a tyrannical master, and seek an abode elsewhere in the country. Other political advantages may perhaps be obtained, but under the ordinary dispensations of Providence, I see neither hope nor prospect that the Nestorians will speedily, if ever, become a radiating center of light and influence imparting character and doctrine to the nations by whom they are overflowed.* Limited efforts, wisely and steadily made, with devout reliance on God for success, constitute, in my humble judgment, the most hopeful course for missionary operations, here, as well as in most parts of the world.

“In this light of the subject, I have been very sorry, to see the Greeks given up as hopeless. A small missionary force might, with the Divine blessing, prepare the way for more promising results among that large and aspiring people, who will probably one day master the Crescent, and acquire more national importance than any other people in Turkey. A small, well-sustained mission among such a people would not be in vain. I am more and more satisfied that numerous missions, and a great array of men and means for foreign fields, are not required under present providential dispensations, and that calculating the wants of the unevangelized on the mere datum of their numbers, is not good arithmetic. In the first place, it leaves quite too far out of view the sovereign dispensation of grace; while in the second place, it is suited practically, to subtract arithmetical quotas from a useful and allot them to a barren sphere.

“It is with great reluctance, on the ground of personal respect and deference, that I express my decided dissent from the views of the special report on “The present duty of the Church to the heathen world,” pages 48—53. I think the theory of that report impracticable, and suited to mislead the Church on the subject of evangelizing the world. If I understand it, there is too much of human might and power in its cardinal principles, and too little regard for the growing wants of our own country. I lay very small claim to prescience, but so far as I understand providential dispensations, I am led to apprehend that fifty years will not bring about total revolutions in religion, and immense augmentation of numbers in the unevangelized world. Humanly speaking, the greatest increase of immortal souls is to be expected and provided for in our own land.

“Though perfectly aware that the opinion will meet with little favor from many zealous and excellent people, and that I may perhaps suffer opprobrium

* This was written when Nestorian prospects were much clouded, and though a revival in 1846 mitigated the darkness, still, if with all their lauded missionary zeal and numbers of the seventh century, they finally receded almost to a point before Mohammedism, is it reasonable, humanly speaking, to expect that they will shortly rise in apostolic power and convert all central Asia. God grant it may be so, if according to His holy will, or that by some other instrumentality the Persians and all their neighbors may be brought into the ark of salvation.

for entertaining the idea, I am nevertheless free to say that my sober conviction is strengthening by experience in the belief that the foreign charities both of the United States and Great Britain exceed the home ratio in proportion to providential demand. It may be asked, if such are my views, why I do not immediately return home. I answer, because I feel it to be my duty to labor where Providence has called me until I am providentially removed.

“ Mr. Holladay’s* recent letter stated the fact that I had expressed my dissent from the views contained in a previous letter by Mr. Perkins. I have only to say that I considered the views alluded to more favorable than my apprehension of the facts in the case would warrant, and that the remarks about Dr. Wolff were quite too severe. I believe a majority of the mission concurred in thinking the representation too favorable; however, the Lord grant that it may be more than realized.

“ You will be rejoiced to hear that there is some religious interest in the girl’s school, of which you will doubtless be duly informed.

“ I have begun the study of Syriac, but must in candor say, that it seems quite like a “ *peace-offering*,”—may it be accepted by the Lord.

“ When your late letter to me was submitted to the mission, Mr. Holladay kindly remarked, that, he had supposed the design of the Committee in sending me here was, that I might labor for the Persians in connection with this mission. The will of the Lord be done.”

Such was the letter which was so zealously protested against at Oroomiah, not that its statements were incorrect, but that its tone was too discouraging,—the old story of ‘ dwelling on the dark side,’ because sober facts are set forth to be steadily looked in the face and perseveringly overcome. Let the candid and intelligent weigh what I said and censure what is wrong. As this is my only letter that roused a formal protest, an inference may hence be drawn of the reasonableness of charging me with filling my letters with discouragements and complaints. A plain fact and a sober probability are too discouraging, though calmly met by unflinching perseverance; but is a picture any truer to nature when hope and fancy lend their extraneous hues? Mr. Holladay’s letter referred to in the above communication was dated March 27th, 1845. He seems in part to have misunderstood the terms of my dissent from Mr. Perkins’ letter which I was not anxious to rebut by a written opinion.

The paragraph in Mr. Holladay’s letter was this; namely, “ Mr. Merrick requests to have it stated in this letter that he dissents from the views expressed in the *last* mission letter; and that want of time prevented his doing so when that letter was forwarded. He will, of course, if he thinks it necessary, explain the grounds of his dissent.” When this letter was circulated among the brethren for their perusal, one of them appended the following note by way of suggestion to others; namely, “ Will not the last paragraph in the letter to Dr. Anderson,

* After the departure of Mr. Jones, my colleagues in the Nestorian mission were Messrs. Perkins, Holladay, Stocking, Wright, Breath, and Stoddard.

as it stands with nothing more added, convey a wrong impression? Does not truth require that it should be added that the letter did not meet the views of a majority of the mission—perhaps naming the individuals—and that they wished the letter to go as a private and not as a *mission* letter?" To this note, previous to my seeing it, another brother had added, "The above is, I presume, from —; I agree with him decidedly." It is therefore proved that a majority of the mission dissented with myself from the very bright views of a certain communication, yet that letter was sent to the executive with the authority and sanction of "a *mission* letter," while a letter written on my own individual responsibility is formally and strongly protested against, and by some of the very brethren who had dissented from the glowing views of another communication. Where is the right of private judgment? and where the claims of impartial justice? if all this is consistent, candid and true.

The expectations of those who looked for my recall were soon realized. As already stated, Dr. Anderson had written me a censorious letter, 'Nov. 15, 1844,' which was received on the 30th of January 1845, and answered the next day; but instead of waiting for "my statements and explanations," as he had proposed to do, the secretary addressed to me the following letter which I give entire.

"Missionary House, Boston, Feb. 27, 1845.

Rev. James L. Merrick, Oroomiah.

My dear Brother,

As Mrs. Merrick is now in England, and we know not how long she will think of staying there, it seems proper and due to you and to her, that the Committee should keep you informed as to the progress of their views on the subject of your leaving Persia. I wrote you on this subject, Nov. 15th, stating their opinion, that it would be well for you not to prolong your stay in Persia, in case you did not feel like taking a cordial and strong hold of the Nestorian language and mission. Since then, we have received your letter of Oct. 15th, and other letters from the mission, (written by different members,) all of which I suppose you must have seen; from which it appears that, were you to enter upon missionary work with direct reference to the Nestorians, it would be with views and feelings in some important respects very unlike those of the great part of your brethren. You know too, Dear Brother, that, with your constitution and habits of mind, there is little probability of any considerable change in your views and feelings; while you will perceive, from the general drift of my letters, that the views entertained by the Committee fall in, substantially, with those of the majority of the mission.

"Since Mr. Jones' arrival, I have had an interview of some length with him, and in reply to my inquiries, and with evident feelings of strong friendship for you, he has confirmed impressions we had before with regard to the relations in which you stand to the mission.

"1. He states, that you have made no effort to acquire the Syriac language.

"2. He states, that, though conversant with the Turkish language, and though

that language is understood by very many at least of the Nestorians, you do not employ it in missionary labors among that people ; and that you do not regard yourself as called in duty to labor for the spiritual good of that people.

“ 3. He states, that you continue to regard the Perso-Mohammedans as constituting the only field of missionary labor to which Providence calls you, and that your efforts are confined to them ; except that you take part in the general deliberations of the mission, and act as a medium of communication, when one is needed, between your brethren of the mission and the Persians.

“ 4. He states, that you are exerting a *civilizing* influence upon the Persians, but admits fully that you do not, in any proper sense of the word, *preach the gospel* to them ; and in reply to an inquiry, he said, that, if it were contrary to the principles of the Board to have a mission where the gospel was not preached, the Board could not properly support your mission to the Mohammedans.*

“ These statements were in reply to my inquiries, put with a view of ascertaining the correctness of impressions previously entertained. They were in the progress of a free conversation about the Nestorian mission ; and nothing could have been more evident, than the friendly, and even partial, feelings entertained by Mr. Jones towards yourself.

“ Mr. Jones’ statements were all that were wanting to make the path of duty for the Committee clear to all the members. The Committee have no belief whatever, that it would be wise for the Board to think of establishing a mission among the Perso-Mohammedans. Nor would they have advised to your joining the Nestorian mission, had they supposed that you would continue to make the Mohammedans an object of exclusive, or even of primary, interest. It was represented to the Committee, that a small peace-offering, in the form of a school, was desirable in respect to the Mūsūlmāns at Oroomiah ; but it was never supposed by the Committee, that the effort would require the time and labors of a missionary. You can judge whether you ought to expect the Committee to go on with this *Mohammedan mission*,—for such they are constrained to regard it,—and that too at the risk of a serious embarrassment to the Nestorian mission,—for such, in the present attitude of things, it must needs be. They cannot do this consistently with their views of duty ; and they feel assured, that your coming into the relation originally contemplated with the Nestorian mission, is now next to an impossibility. Hence the following resolution, which was adopted by the Committee with entire unanimity on the 25th inst. ; viz.

“ Resolved,—That, in view of more perfect information received by the Committee since the 5th of November, [the time of their previous action on your case,] they do not think it longer expedient that the Rev. James L. Merrick should continue to prosecute the missionary work among either the Mohammedans or Nestorians of Persia, in connection with this Board ; and that the Secretary for the foreign correspondence be instructed to give him notice of this fact, with such a statement of the reasons as shall be likely to show Mr. Merrick

* Mr. Jones’ account of his “ statements ” will be given in the proper place.

that the Committee are constrained to this issue by a sense of their duty to the cause.'

"You will readily understand, Dear Brother, that this strain of writing is not among my pleasant duties. At the same time I cannot help thinking, that your own views and those of the Committee, as to the proper course for the Committee to pursue in this case, will not be very unlike.

"I have quoted this resolution, as in duty bound, in my letter to the mission, and mentioned some of the reasons for it; but shall be much obliged if you will allow this and my former letter to you to be read to them, that they may understand our views of the case.

"You will naturally follow Mrs. Merrick to England, and the treasurer of the mission is authorized to furnish you with the necessary funds for so doing. When there, Mr. Hill will put you in the way of getting what you will there need. Or if, for any reason, you prefer coming direct to this country before visiting England, you can get what is necessary at Oroomiah, or of Mr. Goodell at Constantinople. What I mean is, that the Committee are disposed to furnish every reasonable facility and accommodation for your return from Persia.

"I rejoice to hear, as I have through Mr. Jones, that Mrs. M. has reached England in safety, and with health somewhat improved.

"Praying the Lord to overrule all events apparently adverse to his cause for its greater advancement, and to guide and bless you and yours, and yet make you greatly instrumental of good, I remain, Dear Brother, most truly yours,

RUFUS ANDERSON,
Sec'y of A. B. C. F. M."

If some of the suavity of manner and soothness of style in this letter, had been made a matter of fact in actual treatment, it would have been more valuable; while if I merited recall, the severest censure of the executive, why was I so affectionately addressed. The above letter was received and answered on the 19th of May, 1845, and omitting address and signature, my reply was as follows.

"Your letter of February 27th has just come to hand, and contains a resolution of the Prudential Committee for my recall from Persia. I have also been favored with a perusal of your letter to this mission, in which I think you speak of my views with some asperity. The letter before me is apparently kind, and I tender you and the Committee my sincere thanks for the liberal provision made for my return home.

"I am sorry that the tenor of our intercourse for some years past, and the issue to which the Committee have urged our relations, furnish so much evidence that neither myself, nor the cause I have endeavored to advocate have been viewed with favor. My position is like that of one who having been sent to discover precious mines, and finding only land that might be improved by arduous toil, has consequently brought on himself the disapprobation of his patrons, and more especially, because he aimed to state the whole truth however unwelcome.

"It appears from the letter before me that the Committee have long been

waiting for some development which should furnish occasion to sever my connection with the Board, and that "Mr. Jones' statements were all that were wanting to make the path of duty for the Committee, clear to all the members." I am thankful to a gracious Providence, that after waiting for my halting, no more serious charge is found and brought against me, as a cause for my recall, than the kind and candid statements of a friend, who like myself would have been had in more esteem both here and at the Missionary House, had he embraced and advocated principles and views which we conscientiously believe are suited to excite expectations fraught with future disappointment to the churches.

"My sentiments on the missionary work have been freely and candidly submitted to the Committee, and if these views were and are so inconsistent with the principles of the Board, I see no reason why I should have been authorized to join this mission, and commended by you for so doing. And if it was your design in sending me here, virtually to cut me off from the Persians, why then was it not frankly communicated, so that neither I nor the mission could be in doubt respecting your intentions. From my letter of the 19th ult. in which I quote a remark of Mr. Holladay, you will see that I was not alone in supposing that your instructions left me at liberty to pursue my labors in the Persian department, and as my health did not furnish ground to hope that I could usefully prosecute two distinct operations, and being then as now deeply impressed with the conviction that much preliminary labor is to be done in Persia, I addressed myself to it, though meanwhile conscious that in so doing I was not likely to share to much extent in the cordial sympathy and coöperation of my colleagues or of the Committee, inasmuch as the Nestorian mission was the all-absorbing subject.

"You cannot in truth say that I have violated my instructions, for when I was plainly told that I must acquire Syriac, I cheerfully commenced the task with the feeling that my knowledge of other languages known here would facilitate the undertaking.

"What then is the occasion of my recall after eleven years service? Is it anything more or less than 'that the views entertained by the Committee fall in, substantially, with those of the majority of the mission.' What these views are, appears abundantly evident from published and unpublished communications. That I have been providentially led to take a sober, practical, and, as I believe, scriptural view of the subject of missions, differing more or less from the sentiments of some of my respected brethren at home and abroad, is not only true, but has been repeatedly laid before you with the utmost frankness and candor. I am aware that differences of sentiment may be such in kind and degree as to call for a dissolution of connection between parties so situated, but before proceeding to the excision of a member, on the ground of difference of opinion, common justice would seem to require that the views for which one is made to suffer should be proved erroneous. In my case this has neither been done nor attempted. It is enough for my condemnation, that I do not on all points coin-

cide with *the view and will* of those with whom and under whom I labor. For the Protestant and scriptural exercise of a conscientious judgment, I am excluded from sympathy, and recalled with marks of manifest disapprobation and censure.

“I believe that my missionary and doctrinal views are founded in scripture, and consistent with providence and reason, and they have been strengthening for years, in which I have been led, as it were, through fire and through water, in the unknown and unutterable trials of a missionary experience, in which the disappointment of my hopes turned to my personal disadvantage with others, although Providence and my own conviction still led me on in the assurance that even in this trying sphere, labor is not in vain in the Lord.

“Called as I am to suffer, and to have, in the opinion of many, a seal of reproach affixed to my name for the conscientious pursuit of duty, however imperfectly and unworthily I may have labored in the cause, I cheerfully commit the interests of Persia to the gracious and sovereign guardianship of God. If I mistake not greatly, He is carrying forward a providential work among the people of my choice and tender interest, which no resolution of missionary organs can repress. The way of truth is preparing, and if neither you nor I lift a finger to remove obstructions, the great wheel of providential events will not be stopped, even should we be misguided enough to throw ourselves before its slow but irresistible progress. To take a last farewell of Persia, the land of my hopes, my prayers and my trials, may cause pangs of sorrow too deep and sacred for utterance, especially to those who cherish little sympathy in my views and feelings, but I trust that He who has been with me in six troubles will not forsake me in the last.

“I ought to say a word about preaching to the Persians. This cannot formally be done, but the distinctive doctrines of christianity, for example, the Trinity and redemption by Christ, may be freely explained, perhaps with as much hope of making a favorable impression in some cases, as is entertained with respect to Unitarians or Universalists in America. Three days since, I preached in this way, for two hours to some intelligent Persians.

“The Illuminati of Persia are professedly *seekers for truth*, needing and professing toleration, and when they are taught to understand the doctrines of christianity they will be led to respect a system which all Mohammedans despise in consequence of misapprehension. An Armenian merchant of Tebreez, who has long been known as *the Protestant* of that sect there, has frequent discussions with Persians on the subject of religion, and I have recently been informed that he makes much use of my *Vindication of Christianity*, a copy of which he has received. He has lately sent to me for some of Mr. Pfander’s Persian works.

“That the Russian Embassy has extraordinary influence with the *present* Persian government is sufficiently evident, but it is not likely, in my opinion, to be always so.* That Russia may annex Persia to her overgrown empire is per-

* These remarks allude to certain views expressed in the correspondence between the mission and the executive.

haps possible, but humanly speaking, I see little probability of such an event, and none that it will shortly occur. You seem to forget, as do some of my brethren here, that Russia has wasted immense means in the hitherto vain effort to subdue the Caucasian tribes, and that she contains within herself the elements of disorganization, which none but the most energetic administration could control. As to the Persian prophecy of Russian conquest and Persian desire for its consummation, they rest, if I mistake not, on fancies and expressions too casual for reliance. All Persian Georgia needs but a fire-brand to blaze out against Russia.

“I have been much hindered in completing the last revision of the Evidence of Prophecy. Providentially I have obtained the services of an excellent Persian scholar, and, if prospered, we may get through the work in about a fortnight. I hope in the mean time, by Divine favor, to prepare for my journey, which, since I must, I wish to commence as soon as possible. I doubt if Mr. Holladay* with his family will be ready and disposed to start so soon. I cannot now say which route I shall take from Constantinople. The ancient banner of *JEHOVAH-JIREH* must again be *especially* my guide and trust.

“Farewell, may the God of truth guide and sustain us all in the right way, and having refined and purified us in the furnace of His righteous providence, may He receive us for Christ’s sake into His kingdom where is fullness of joy, rest and blessedness forevermore.”

After reaching Constantinople, I wrote Dr. Anderson again on the 19th of July, and to show my pecuniary relations to the Board, I copy even the business items of the letter. It will be observed that the entire expense of Mrs. Merrick’s journey and voyage home, which from Constantinople to London alone was more than forty pounds sterling, was no additional charge to the Board, while the house-repairs I had been necessitated to make were valuable to the mission, yet wholly made from the appropriation, or allowance, granted annually for family use. A member of the mission did indeed partition off for my benefit part of an out building, which I think was done at the expense of the mission, but if so, I believe it was the only instance of the kind. My letter was as follows :

“I left Oroomiah on the 4th ult. and arrived here on the 12th instant. A merciful Providence watched over me by the way, and brought me here in safety. Two steamers left Trebizond about the same hour, and the faster boat, when about fifty miles from the Bosphorus, was run into by a smaller steamer bound for Trebizond, and sunk in ten or fifteen minutes, by which catastrophe more than 100 passengers, some accounts say 120 or 150, were lost. The collision was in a moonlight evening, and owing entirely to mismanagement. The Lord guided me safely in the other boat, and to Him be thanksgiving and praise.

* Who has returned from Persia by permission of the executive.

I expect to leave in two days for Smyrna, and sail very shortly for Boston in an American vessel now in the former port. I should of course be happy to go by way of England, which the Committee kindly allow, but I wish to avoid expense, and for certain reasons am anxious to reach home as soon as practicable.

“I have sent Mrs. M. fifty pounds to defray the expense of her rejoining me in America, and I have drawn also on Mr. Goodell for two hundred and forty three dollars to pay my bills and passage home. I received from the treasurer of the Oroomiah mission the balance of my appropriation for the current year, that is, the amount of my allowance till the first of January next, which enabled me to reach Trebizond. I have received nothing extra on account of Mrs. Merrick’s visit to England, nor any appropriation while at Oroomiah for building and repairs, nor any compensation for premises relinquished to accommodate others, although precedent was not wanting, had I been disposed to ask for pecuniary aid. My accommodations were so inconvenient that I was obliged, though very reluctantly, to build and repair to some extent, and in so doing, I expended between \$200 and \$300, the greater part last year, (not expecting a recall,) which improvements are a useful acquisition to the mission. My furniture, I think, would be valued at between \$200 and \$300,* which is also left for the benefit of the mission. It is but justice to say that my furniture, having been well taken care of, has suffered only by ordinary wear, and if there was no one at Oroomiah to purchase it at a fair rate, its real value is not therefore the less. I mention these facts to show that I have regarded economy as an important practical duty, and have left something useful to others out of my annual appropriation.

“I have no expectation of convincing you or the Committee that the course pursued in reference to the Persian mission was not the best, or that the censure under which I have fallen was unmerited. With sentiments, views and policy like yours, I could only have regained your confidence and good will by the sacrifice of conscientious convictions which I expect to carry to my grave. I believe the principles on which these convictions are founded, are by no means dependent on my life or death. I feel it is vain to attempt argument in this matter, but I have a statement or two to make before our correspondence closes.

“I am censured for not preaching, especially to the Nestorians, and Mr. Jones is quoted as testifying to my delinquency in this matter. I have much wished to see Mr. Jones, and ascertain from him personally, if he intended to convey the impression which you received, as stated under four heads in your letter of February 27th. I do not think he intended to convey just what you state, unless it were accompanied by considerations essentially modifying the

* The value of my repairs and furniture was nearest the larger sums, but I wished to make an estimate that could not be gainsayed. My furniture was subsequently sold at auction in the mission for about \$240.

aspect of the case. It is true, I never had a Persian congregation, and perhaps in *your* sense, have never preached to a Persian at all, however I may have attempted to do as our Saviour did at the well of Samaria and on many other occasions. According to the grace given unto me, I have aimed to communicate religious truth as the people with whom I had intercourse were able to bear it. I have not attempted to produce excitement or gain éclat, either at home or abroad, and if I have been instrumental of even "exerting a *civilizing* influence upon the Persians," I rejoice in it, and render the honor, whatever it may be, to God. Had I been disposed to become a fool, or even to imitate some wise men in glorying, I am inclined to think it would not have been difficult to have boasted myself a little. An account of some of my *talks*, for I shall not ask you to consider it preaching, with other matters to fill out a picture, the whole illumined and adorned by the oriental blush of romance, would, I doubt not, have made what is called a favorable impression, and might have saved me from the severest censure in the power of the Committee to inflict. But with me it has been a practical question, 'should I now persuade men or God? if I please men in this matter, shall I be faithful to Christ?' If a mission to the Persians cannot be sustained on the basis of religious principle, I cannot attempt to prop it up by conveying impressions which I think the whole state of the case does not justify. I am sensible of my deficiencies and short comings among the Persians, and pray God to forgive me, and to send them a more faithful and successful missionary.

"In regard to the Nestorians, I never possessed the ability to preach to them. It is true I speak Turkish, as many of them likewise do, but although able to transact business and converse to some extent without embarrassment in that language, I never made it a study while in Persia, and to have set about making it my *working language*, situated as I was, would have been very unwise. It is however a small matter to be censured for not attempting an impracticable thing, when one is condemned for doing what he is able to perform. Persian books and company, and Persian subjects altogether, exhausted much of my time and strength, although I took a cordial interest in the Nestorian mission. Had no one been better qualified than myself to impart religious truth to the Nestorians, or had providences required it, then it would have been obviously my duty to have attempted more than I did; but as the case stood, if more preaching was needed, others, in my opinion, were abundantly able to have done it, by laying aside Persian studies and other useful occupations, and giving their whole time to the ministry of the word. I understand the preaching there to be simple, and for the most part unwritten, suited, or intended to be suited, to the capacity of the hearers. In these circumstances, I could not persuade myself that it was duty, with my delicate health and limited ability, to give up what I felt to be an important work and turn my attention wholly to a sphere where I was not urgently wanted.

“In Mr. Holladay’s opinion, which I believe I quoted to you in my last,* I was not originally enjoined by the Committee to study Syriac and devote myself mainly to the Nestorians, but when at last a peremptory requisition to this effect came, as soon as I could dispose of other work, I sat down to learn Syriac and had I been continued in that field, I intended to acquire a good knowledge of the Nestorian Fathers, as, in my view, an important qualification for understanding the true position of the people, and laboring wisely for their benefit. I did still intend, Providence permitting, to do what I could for the Persians, for which I thought I might be tolerated on the principle that there was no prohibition on others excluding them from the Persians.

“Another reason for not beginning anew, after eight or nine years labor in another sphere, was the trouble and uncertainty impinging on the mission, and, in my view, the greater claim of another field on my attention. The impression at home and the actual state of the Nestorian people were, in my apprehension, widely different, as late events have unfortunately proved. I might enlarge on this topic, but I hasten to notice briefly a kindred subject which you make one ground for censure and recall, namely, that I have dissented from the policy of the mission. Now is it not remarkable that I am censured, both by the Committee and the mission, for having advocated those principles of missionary policy which you at last lay down as the rule of operations, and to which the mission is itself verging. Even my opponents being judges, I must, in this matter, have suffered in a good cause. I am not without expectation that it will at length be found that the principles which have rendered ‘my constitution and habits of mind’ so permanently unfit, in your judgment, for missionary labor under the patronage of the Board, are sound and scriptural principles; and with the conviction that they are right, I can cheerfully suffer reproach for a season.

“You may not thank me for the candid declaration that, in my humble judgment, the Committee and the Board, so far from being infallible, have yet much to learn on the great subject of evangelizing the world. I think we are only at the beginning of the work, and I have no idea that it will be speedily consummated by splendid plans and thrilling appeals which, although they may excite the Church to run for a time, will be likely to leave her dispirited and tardy at last. If sound evangelical principle is not a sufficient motive to advance the kingdom of Christ, I for one, see little hope for the conversion of the world under the present dispensation of Providence. In my opinion, there is an unsound and unhealthy element in the action of the Board, and perhaps in other benevolent institutions, and the sooner the evil is wisely corrected the better.

“I suppose this letter will terminate my official correspondence with you, and in parting I candidly say that, in my judgment, I have not been kindly and truly

* It was in the letter of 19 April 1845.

dealt with ; and among other things, I think your writing Dr. Smith* that if I did not attend to Syriac I should be recalled, as I am informed you did, while I was left in ignorance of your intentions, and your sending letters, affecting me personally, open to other stations, necessarily exciting suspicion or prejudice against me, cannot be considered either candid or honorable. As to your telling Dr. Smith that you thought I wanted to find a place to 'back out' of the Persian mission, you have only to recollect that the withdrawal of your sympathy, removal from my sphere, the illness and departure of my wife, with more than one direct proposal for my return, having failed to urge me from my field, as a last resort, I was peremptorily recalled ; such has been my 'backing out.'

"I have been told that several years ago you had a plan in mind for nullifying any statements which it was supposed I might make about my missionary course and connection with the Board, and that part of this scheme was to publish portions of my letters to you. If you should publish the whole, I have no apprehension of being overwhelmed with public indignation, for I have endeavored candidly to represent the true state of the case, and did not expect to be counted 'an enemy because I told the truth.' It has been a pleasure to me to cherish respect for you and the Committee, and not being conscious of having in any instance intentionally, or even inadvertently, transcended my obligations to them, I have only to regret the imperfection and error which has accompanied my honest intentions and sincere endeavors.

"I have indeed great cause for humiliation before God that I have done so little in His service, but I have had it in my heart to promote His cause in Persia, and I bless His name that I have been permitted to live and labor longer there than any other Protestant missionary. *Martyn, Pfander, Haas and Glen*, have each done a good work for Persia, and though least of all, and last removed, I trust in God, I am not the final link in the chain, but that others more worthy and successful than I have been, will in due time enter this permanently interesting field. * * *

"I think you and the Committee have assumed a serious and weighty responsibility in turning wholly away from the Mohammedans, especially from the Persians, who are the most hopeful class ; and, in my opinion, the Board can honestly no longer appeal to the churches in behalf of the world, but simply set forth the state of that sphere *really and truly* within the range of immediate plans and prospects.

"I have been an acknowledged missionary of the Board for more than eleven years, and it lacks only about a month of this period since I bade you farewell, and embarked for my chosen field, where I have hoped my sleeping dust would wait the morning of the resurrection. Although infinitely more undeserving before God than before man, I yet trust that I shall receive a better reward,

* Rev. Azariah Smith, M. D., of Erzroom.

through grace, from the great Head of the Church, than has been bestowed on me by the executive of the Board.

“That the cause of truth and righteousness may be guided and sustained by Divine wisdom and grace, and the consummation of redemption be hastened, is my constant and fervent prayer. May God direct and bless you and the Committee and the Board, and make you all eminently instrumental in promoting the Redeemer’s Kingdom.”

The principal point to be pondered in this connection, is the fact that I was recalled without the privilege of making any explanation or defence. It was therefore wholly an *ex parte* act, and *in point of principle*, entirely analogous to the arbitrary decrees of Papal or Jesuitical power. Will such a principle work well in Protestant organizations? in republican and christian societies? especially where there is practically and in reality, no available court of appeal? Will the cause of truth and righteousness permanently prosper under such a system?

In his letter of ‘July 3, 1840,’ on the subject of my remonstrance at the abandonment of the Persian mission, Dr. Anderson says, “Your *peremptory recall from Persia*, in your present circumstances, without previously writing you on the subject, would be such a step as I believe the Committee have never yet taken in respect to a missionary; and would no doubt be an *abuse of power*; but your consent to the relinquishment of the mission, after due notice had been given, would not be *necessary* to render the step a proper one on the part of the Committee.” If the rule here laid down be correct, and if it be “an *abuse of power*” to recall a missionary “without previously writing him on the subject,” then surely my recall was the result of “an *abuse of power*;” for, the executive did not write me on the subject of my *recall*, since previous to that measure they only insisted, if I remained in Persia, that I should study Syriac and labor more for the Nestorians, which I promptly undertook; therefore, their own rule proves them guilty of “an *abuse of power*.” And while thus guilty, and while, as has been ably shown by the Rev. Dr. Bacon of New Haven, in an article already referred to, there is no proper and efficient court of appeal from the decision of the executive, is it right that I should be censured for complaining of the injustice I have suffered, and for pleading, though uncountenanced and unaided by a single public voice, for the rights of those who, forsaking all for the Gospel’s sake, are subject to the arbitrary and virtually irresponsible authority of fallible men however well-meaning they may be. In the name of truth and righteousness, let there be an available and impartial tribunal established, to which *the executive* as well as *the operative* in the great work of benevolence shall be amenable.

Let me recur once more to the brethren at Oroomiah. Previous to my departure, those who had most strenuously opposed my views appeared to have recovered a cordial tone. In proof of this, and also to show that there had been

almost uniformly great mutual good will between myself and my colleagues, I will here make some quotations, which, not having been intended for the public eye, consequently carry the more weight for sincerity and truth.

In a note which I received the day before I left Oroomiah, the Rev. D. T. Stoddard says, "Be assured, Dear Brother, we sympathize tenderly with you, under your present trying circumstances. However I may have differed from you in some views and feelings, (and it would not be candid to say that the difference has been a trifling one,) I should do very wrong to suffer this to intrude on *private friendship*, and still more on *Christian communion*. As to our friendship, it gives me great pleasure to remember the kindness and the affection you have uniformly manifested towards us. And as to Christian communion, I beg to repeat what I said to you on Sunday, that I have generally found it very pleasant and edifying for me to unite with you, both in the contemplation of the truths of the Bible and at the throne of grace. * * *

"In reviewing the past, and especially the past few weeks, I feel that I may have forgotten too much my own youth, inexperience, and liability to err, and been too ready to censure those older and in many respects certainly wiser than myself. However this may be, one thing is undoubtedly true; that in many cases, I have failed to discharge my duty towards you as a Missionary Brother. These omissions I trust you will forgive.

"Our best wishes go with you. May you be prospered in journeys by land and by sea, and be abundantly useful in the vineyard of our Lord. We regret that we are not to see Mrs. Merrick again; but hope to meet her in a brighter world."

In near prospect of my departure, the Rev. Justin Perkins, D. D., wrote me on the 23d of May, saying, "It may be gratuitous for me to tell you that I feel sad at the idea of your leaving, not that I am disposed to agitate the question of expediency, in view of all circumstances, but our acquaintance of olden time, and the sincere esteem and fraternal attachment which I have ever felt toward you, have always rendered your society peculiarly dear to me; and I have on this account the more deeply regretted that they should ever be in danger of being impaired, at all, by difference of missionary views, nor can they ever be materially diminished, by mere difference of opinion. For your most estimable wife, too, as well as for yourself, both Mrs. P. and myself can never help feeling a very tender regard, and most heartfelt esteem and affection."

And in a letter addressed to Mrs. M., the day before I bade farewell to the mission, Mr. Perkins says, "When you left us some nine months ago, we hoped to see you again at Oroomiah, but this hope is now cut off, and we are even performing the (to us) very sad offices of parting with your beloved husband. This trial bears heavily, upon *me* in particular, *so long* have we been *fellow-exiles* in distant benighted Persia. But such is *life* — a scene of changes and partings from those we love.

"The trial of leaving Persia, his early chosen missionary field, must of course

be severe to Mr. Merrick ; though less so at present than formerly, I presume, on account of the great uncertainty that has for some months hung over all our missionary prospects in this country. I strongly apprehended, last autumn and winter, that none of us would be here at this time.* Our prospects are now somewhat less dark, though still sufficiently dubious and ominous to multiply pretty fast the white hairs upon my head.

“Though our Committee have come at last so fully to the decision that they can do nothing more for the Mohammedans of Persia, because the *gospel cannot be directly preached to them*—a result to which they seem to have been verging for many years, still your dear husband should not think, nor feel that he has lived, and labored, and prayed in Persia in vain ; nor should he ever regret that he made this his chosen field. The savor of his holy life and example have gone abroad in this country far and wide, and it will never be lost, to say nothing of his labors in putting valuable books into the Persian language. When I was at Tehrân, last winter, whither I was driven by an attack on our mission by the Jesuits, I found that the Shâh† even was as familiar with Mr. Merrick’s name as with that of his own brothers, and that His Majesty cherished for him the profoundest esteem and regard, as a *man of God*, to use his own expression, as well as a man of science. Such an impression, I feel assured, will not be lost on Persia, in years and ages to come.”

On the 4th of June I bade adieu to Oroomiah, the brethren accompanying me a little way from the city, and when I dismounted to give them the parting hand, Messrs. Perkins and Stocking promptly dismounted also, and, what I did not expect, bestowed on me an oriental kiss in token of affectionate farewell. The Lord bless and richly reward them all for every friendly act and kind emotion with which they ever favored me. And so I bade adieu to my adopted land, and, Heaven-protected, reached again my native shore on the 23d of September 1845, eleven years, one month, and a day, after I sailed for eastern climes and unknown scenes.

Such had been the course of the executive, that, after thorough deliberation, I had concluded to communicate with them only by letter, until I should have reason to expect more just and liberal treatment. This plan however did not seem to win their favor, though I certainly think it the best course I could have taken in the circumstances. In reply to letters announcing my return, Dr. Anderson, on the 30th of September, wrote me, and after some censure for not having called at the Missionary House, and, as he unwarrantably supposed, for “remaining in the ship” in which I came, he says, “On any supposition I can make it would seem that we might reasonably have expected you to call on us, and have the benefit (which would have been mutual) of a free personal interview. * * * The Committee performed what they deemed an act of duty,

* Let those who have put all my letters ‘on the dark side,’ and accused me of underrating Nestorian prospects, *ponder these remarks* ; and also (if they ever come to light,) certain sayings of Dr. Anderson in his letters to the mission in ’44 and ’45

† King of Persia.

though a painful one, in advising your return, but we shall all be happy to promote your usefulness whenever we have the opportunity of so doing."

Now if I had been culpably delinquent in missionary duty, or had manifested an impracticable disposition towards my colleagues, how could the executive honestly and conscientiously engage to "promote my usefulness" in America? but if I had been faithful in my work abroad, why then did they recall me from Persia? As to the soft terms of 'advising my return,' in a formal interview subsequently had, Dr. Anderson stated that I had rightly understood it, as it was intended to be, a *recall*. Bland forms of speech coupled with severe measures are not peculiar to refined Protestants; "*Holy Mother Church*" is eminently gifted in this grace.

My first letter to the Committee was written while the vessel in which I returned was gliding up Boston harbor, and consequently before I could possibly know where I should take lodgings on landing, which, however, was done on the afternoon of my arrival, and as soon as I could conveniently leave the ship. I thought, perhaps too confidently, that my notes to the Committee would be answered through the post office, where, however, my calls found no reply. On discovering that Dr. Anderson wrongly supposed that I continued to remain on shipboard after my arrival, in reply to his favor of September 30th, I wrote him saying that, "I have just received your letter of this morning, and beg to say that my note to the Committee of the 23d inst. was written before I left the ship in which I arrived, or knew where I should take lodgings, and consequently I could not inform you where I might be found. I stopped at the Bromfield House till Saturday, when I left town on a visit. I returned yesterday morning, and succeeded in getting my baggage ashore, and while lingering for this purpose, I addressed another note to the Committee which I forwarded with a parcel of books. I am surprised that you should have inferred that I remained all this time on shipboard, which is quite contrary to established rules."

Notwithstanding this written explanation which Dr. Anderson duly received, yet in April 1847, his memory could only recall the prejudiced impression of my strangely "remaining in the ship," for in his formal interview, in the above mentioned month, with a number of respectable men at Brattleboro, among other inculcations, as I have been specially informed, "He also alluded in pretty strong terms to your [my] course on your return, to your remaining on board ship, and refusing an interview without witnesses, and that the Committee on that occasion treated you with great forbearance." This little charge of "remaining in the ship," would have been passed over in silence, had it not been so unaccountably reiterated of late, thus appearing to express a disposition to dwell on small considerations. Had I actually remained some time "on board ship," as my missionary brother, the Rev. Dr. King, more recently did at Syra, when persecuted by the Greeks, I presume few would think such a circumstance implied great perversity. The other two points in the above extract, respecting "witnesses" and "forbearance," will in due order be noticed.

In my first note addressed to the Committee, I made a few requests respecting certain books, manuscripts and letters; one of which requests was, "that I may have the privilege of reviewing Dr. Anderson's letters to the Oroomiah mission, relating in part to myself or to my communications to him, and may be allowed to copy such portions of said letters as I may think proper."

On the 30th of September Dr. Anderson again wrote me saying, "Your letters have been read to the Prudential Committee, and your requests have been considered.

"Before acting upon them, the Committee deem it proper that a sub-committee from their body should have a conference with you, and they have appointed a sub-committee for this purpose. They leave it for you to decide whether to meet the sub-committee before you visit your friends in Monson, or to visit Boston for the purpose, your traveling expenses being paid by the Board. Such an interview you will regard as perfectly reasonable, and indeed as a thing of course before your case can be fully understood and the way be opened for any decisive action."

I replied to the above favor under the same date as follows; "By your note just received, I learn that the Committee decline replying to my requests of the 23d inst., until their sub-committee, appointed for the purpose, has an interview with me. My requests were so simple, and, as I thought, reasonable, that I confess myself disappointed in not receiving, without much delay or formality, an explicit answer. * * *

"As I have not funds in hand to prolong my stay here, and as I am under obligation to visit my friends as soon as circumstances permit, the sub-committee will please excuse me from waiting on them at present. Providence permitting, I shall start for Monson tomorrow morning, and cannot now say when I shall be able to revisit Boston."

On the 3d of October following Dr. Anderson favored me with a reply, in which he says, "Your keeping aloof from us in such manner, is the first fact of the kind that has ever occurred, and seems to me to have been unwise. I hardly need say, that nothing is usually lost by a frank interchange of views among christian men. * * *

"If you have any choice as to the time of the meeting, you will of course give me reasonable notice, that I may arrange for getting the gentlemen together."

On the 7th of October I replied to the foregoing communication, saying, "I received your favor of the 3d instant, yesterday. I am sorry you seem disposed to find occasion for censure, although late experience has not led me to expect much indulgence from the Missionary House. I do not feel called on at this moment to vindicate my course in not having sought a personal interview with you or the Committee. * * *

"A conference with the sub-committee has been required as a preliminary step to business intercourse with me. It is desirable to know what topics the sub-committee wish to discuss with me, and on what basis they propose to place

our intercourse. I should like to know for instance, if I am summoned authoritatively, and if I am held chargeable with offences, and in addition to being recalled, am to be adjudged by the executive of the Board. I wish further to know, if I may be permitted to introduce to the proposed conference some friends to act as advisers and witnesses in the interview. If I am tried for conscience' sake, it is reasonable to ask for the means of defence. I desire to know thirdly, if the subjects to be proposed for discussion cannot be canvassed by a correspondence between the sub-committee and myself. * * *

“I think existing correspondence will show that the main question at issue between us, is, whether *principle* or *expediency* is the proper basis for missionary operations,—a question on which I have already received evidence to believe the *churches* are more and more inclined to decide.”

On the 15th of October Dr. Anderson favored me with another letter in which he says, “The object for which the sub-committee was appointed, is the simplest possible. The only object specified in the vote appointing the sub-committee, the only instructions they have received, the only thing they have yet in view, is to see and confer with you. An informal friendly conference, as the first thing, is due on their part to you, and on your part to them. The sub-committee was not appointed to bring charges against you, nor to put you on your defence.

“It is not probable that the Prudential Committee, after this explanation, will enter into a written correspondence with you such as you propose, unless it shall appear advisable so to do after your conference with the sub-committee. The presence of others at that interview, can answer no good purpose, and would only embarrass the freedom of the interview all around. It will be time for witnesses and helpers, such as you suggest, when you shall have been put on trial and a defence,—a result not at present anticipated. * * *

“You are aware, of course, that you still sustain the relation of a missionary to the Board; not having resigned, nor by vote of the Committee yet released from your connection with it. I make this remark, lest you should have mistaken the force of the resolution advising your return home. It did not dissolve your relation to us.

“The sub-committee instruct me to say, that they will hold a meeting (D. V.)* on Wednesday, 29th inst., in the afternoon, at which they will be happy to meet you.”

On the 17th of the same month I replied that, “You say that the object for which the sub-committee was appointed to meet me, ‘is the simplest possible;’ ‘not to bring charges against me, or put me on my defence;’ and yet it is so important as to be mutually obligatory on the parties concerned. Why then can you not define the object of this ‘informal, friendly conference,’ and what harm can result from the presence of a few candid friends? * * *

“You have recalled me, and have thus virtually brought a very serious charge

against my missionary character, and now you even decline, if I understand your letter, to allow the presence of friends in a proposed interview, which, however simple it may be, cannot fail to have much influence on my relations to the Board. I therefore beg leave to ask again what the sub-committee propose to discuss with me, and if they will communicate with me by letter, since the presence of friends is denied. * * *

“ You charge me with ‘ proceeding in a course that does not seem well adapted to promote my own welfare, nor that of the cause which you would fain hope I love.’ I have reasons to satisfy my own mind as to my course ; my welfare I commit to divine Providence ; and I am thankful that my attachment to the cause of truth is not to be finally judged by fallible man. If you suppose that every opinion which does not perfectly square with your own views is a proof of disaffection to Christ’s cause, I hope you will at least allow me to refer matters of conscience to His authority. The cold charity of a ‘ fain hope’ is much less cheering to me than the calm abiding conviction of having acted on evangelical principles, though at the loss of sympathy and confidence on the part of some claiming much devotedness to the Gospel cause.

“ You say that ‘ I still retain the relation of a missionary to the Board,’ and you mention this ‘ lest I should have mistaken the force of the resolution advising my return home.’ I have not indeed ‘ resigned ;’ I have been peremptorily *recalled*, however an attempt may be made to gloss it over under the name of *advice to return home*. I do not complain of the BOARD, nor has it, as such, given me cause to ‘ resign ;’ the executive of the Board have recalled me, and with them must rest the responsibility they have been so ready to assume, on what I believe can be shown to be mistaken and unimportant grounds.”

Dr. Anderson replied on the 21st of October, saying, “ As it does not appear from your letter of the 17th, that it will be inconvenient for you to meet the sub-committee on Wednesday the 29th inst., and that being the only time, as I have already informed you, when it will be convenient for them to meet you for at least three weeks to come, I am instructed to request that you will meet them at that time. They see no reason to depart, in this case, from a usage, which, besides being reasonable and highly proper, has generally been found of a highly salutary influence.”

To this communication on the 25th of the same month I replied that, “ I had supposed that it was sufficiently evident from my letters to you, that I have objections to meeting the sub-committee on the terms they propose. I beg leave therefore distinctly to decline the proposed interview, until it shall appear that I am in duty bound by former and present relations to the Board to comply with this requisition of the Committee ; or till I am allowed on my own behalf to introduce some friends to the conference, and have reason to be satisfied that the interview is both desirable and important.

“ I have asked you if I have been summoned authoritatively, but have received no reply to that inquiry ; I again request to know if you claim authority to

require my attendance, after having resolved, "that it is no longer expedient that I should continue the missionary work among either the Mohammedans or the Nestorians of Persia in connection with the Board." Will an interview with the sub-committee cancel my recall, and restore me to the sphere and work from which I have been nearly five months separated, for reasons which I think to be wholly unsatisfactory and invalid. If the Committee propose to do away their own act, and restore me to the work to which I believe Providence emphatically called me, I shall be happy to confer with them respecting what has passed, and also concerning future plans and duties; but if they only wish to convince me that they have been wholly in the right, and that I have been wholly in the wrong, and to persuade me to acquiesce entirely in their judgment, however contrary to what I conscientiously believe to be just and true, then it is altogether unlikely a conference on the subject would be attended with any beneficial result. I believe myself, and also the cause of truth, to have been not a little injured by the course which the Committee have seen fit to pursue, and I again say the responsibility which they have assumed in this matter must rest with them."

After waiting about a month in vain for a reply, I at length wrote the following letter to the President of the Board, which I copy entire, for although it repeats some things already stated in the preceding pages, yet a few extracts would by no means convey the substance and import of the letter which was as follows.

"Monson, 24 November 1845.

To The Honorable

THEODORE FRELINGHUYSON, LL. D.

&c. &c. &c.

New York City.

Sir,

I presume your office as President of the American Board of Commissioners for Foreign Missions, renders it proper that matters relating to the Board and its missionaries should be brought to your notice whenever subjects occur which are not satisfactorily settled by the ordinary modes of business operations. With this persuasion, I respectfully beg leave to call your attention to a few facts relating to the late Persian mission.

"I sailed for the East in August 1834, and after a residence of about eight months at Constantinople, I proceeded to Persia, whither I arrived in October 1835. I was instructed to explore that country with reference to the establishment of a mission among the Persians, in whose spiritual welfare I had been led to take a deep interest. As I acted on the principle of communicating facts in as plain and unvarnished a manner as possible, the Prudential Committee and Foreign Secretary of the Board seem early to have become discouraged, and subsequently to have withdrawn their sympathy and interest from the sphere to which I felt called in providence to direct my efforts.

"This is not the place to advocate the cause of missionary enterprise for Persia, as the object of this communication is to make you acquainted with what has transpired in regard to the abandonment of that field.

"It is with the utmost regret that I feel constrained from a sense of duty to the cause of truth and my personal rights as a missionary of the Board for eleven years, to call in question some measures of the Prudential Committee and Foreign Secretary of this venerable Institution. For, aside from personal respect towards them, however conscientious my course may have been, the experience of others might teach me, were other considerations wanting, that whoever ventures to question the uniform wisdom of the officers of a large and respectable organization, is almost sure to be represented as arraying himself against a great and good cause, and to be charged with an attempt to overthrow what he may once have appeared zealous to build up. Men wielding the concentrated influence of a distinguished corporate body may shield themselves behind the organization in whose name they act, and while the responsibility in a given case is really and truly their own, they may yet attempt to evade this responsibility by confounding themselves with the influential body of which they are merely the organs, or with the cause pursued, which is often a tower of strength to its own gate-keepers, whose very position enables them not only to secure themselves but to cast suspicion on the exposed sentinels of an outpost, who being nearer the foe may easily be represented as tampering with him.

"It cannot be necessary to adduce arguments to show that the general fact involved in these remarks is too often met in various departments of life, or that the best and wisest of men are still liable to err, however prudent their general course, and great their devotedness to truth may be. Whoever settles it in his creed that any body of men cannot err, is of course no longer to be reasoned with touching any matter of fact relating to such body, and there is usually but a short step from such a stand to the position of refusing a candid hearing to those aggrieved by the action of highly respectable officers of a venerable organization. You need not be told that the individual is weak against the mass, and although he may have both truth and justice on his side in a given case, yet his rights may be disregarded from the mere fact that he complains of those representing the mass. In many cases it is prudent to suffer an injustice rather than risk the consequences of a vindication which may be represented as an attack on important principles. But duty to the cause of truth may sometimes require the sacrifice of personal considerations, and in reliance on an overruling, righteous Providence to publish facts whoever may gain say or oppose.

"The missionary cause in Persia, in my humble judgment, requires that the action of the Prudential Committee and Foreign Secretary of the Board, in relation to my labors in that field, should be reconsidered, and I address you, as President of the Institution, in the hope that a satisfactory settlement of this subject may be attained in a way least calculated to prejudice the interests of benevolence. While I hold that the cause of truth is never really injured by truth,

it yet behooves those sincerely attached to this cause so to settle their mutual claims and relations that the opposers of truth shall not gain an advantage over its advocates. With this view I appeal to your candid intervention, and beseech you, in the name of the missionary cause for Persia to investigate the differences which have unhappily grown up between myself and the Committee and Foreign Secretary of the Board.

“I think it desirable that the entire correspondence between the Officers of the Board and myself, with the unpublished communications from the Nestorian mission, should be thoroughly and candidly investigated by unbiassed men; and the question whether a missionary is liable to be recalled for the conscientious exercise of his judgment within the limits of his instructions, should be settled, in order that those devoting themselves to this cause may understand to what extent they are servants of men for Christ’s sake.

“As I do not propose in this communication to give you a full history of my missionary course, I shall here introduce the resolutions of the Committee abolishing the Persian mission, and authorizing me to join the Nestorian mission at Oroomiah. The letter containing these instructions is dated October 20th 1841, and was received by me on the 23d of the following January, and the resolutions are as follows; namely,

“Resolved,—That in view of the increasing claims of other fields occupied “by the Board, and the unpromising nature of that among the Mohammedans “of Persia, as appears from the general tenor of Mr. Merrick’s correspondence “during the five years and upwards which he has spent in that country, the Per- “so-Mohammedan mission be discontinued as a distinct and separate mission.

““Resolved,—That Mr. Merrick be authorized to connect himself with the “Nestorian mission at Oroomiah.”

“In remarking on these resolutions, Dr. Anderson observes, “You do not abandon Persia, nor the Mohammedans of Persia. You go, if you choose, to Oroomiah, and there have agreeable associates, and nearly or quite all the opportunities you now have of access to the Mohammedan mind and heart.” He further says, “I earnestly hope that you will see your way clear to join the mission at Oroomiah.” It is proper here to state that I had previously received a formal invitation from that mission to become their associate, and that neither they nor the Committee alleged anything against me when the Persian mission was abandoned. Painful as was this result I acquiesced in it and removed to Oroomiah.

“You will observe that no specific instructions, relative to my duties, were given me on my removal to the Nestorian mission. Although the ‘Perso-Mohammedan mission was discontinued as a distinct and separate mission,’ I supposed myself still at liberty to labor for the Persians, and one at least of my respected colleagues has since expressed the same opinion, while none of them, to my knowledge, concluded that I was bound to turn aside from my former work. I was then engaged in preparing a treatise on Astronomy in Persian, and was

subsequently authorized by regular vote of the mission to compile a work on Geography in the same language, but before proceeding far in that task, at the instance of the Rev. William Glen, a Scottish missionary who had spent some years in Persia, in making and revising a translation of the Old Testament into Persian, I was authorized, both by the mission and Dr. Anderson, to translate Keith's Evidence of Prophecy into the Persian language, — a work which I labored hard to complete before leaving my field at the peremptory requirement of the Committee. It is true that I was recommended by the secretary to make this translation a secondary work, which circumstances by no means enabled me to do.

“On the 30th of January last I received a letter from Dr. Anderson dated Nov. 15th 1844, in which communication he says, “in authorizing you to join the Nestorian mission, it was taken for granted that, in case you did this, you would learn the language of the Nestorians, and join in the labors of the other brethren for the religious benefit of that people.” After censuring me for not doing what I had received no instructions to perform, he remarks that the Committee “think it proper to say that if your learning the Nestorian language is out of the question, as also (which would follow of course) your taking an active and interested part in the labors of the Nestorian mission, (properly so called,) *the Committee would advise your return to the United States.*” After declaring that the Committee could encourage no expectation that a mission would be established for the Persians, he says, “You will not consider this advice as implying a censure upon you. It is hypothetical, and even if the hypothesis be well founded, your statements and explanations, yet to be received, may show that the facts in the case have not been wholly within your control.”

“I submit it to the judgment of candid men, if such ‘*advice,*’ under the circumstances, does not imply severe censure. But instead of waiting, as he proposed, for my ‘statements and explanations,’ which were dated the day after the reception of his letter, Dr. Anderson addressed me another communication on February 27th 1845, in which he says, “it seems proper and due to you that the Committee should keep you informed as to the progress of their views on the subject of your leaving Persia.” Notwithstanding I commenced the Syriac language, as enjoined to do when the Nestorian mission was even in danger of being broken up, still, though they did not intend to imply a censure on me in advising my return, such was the rapid progress of their views on this subject, that, without waiting for my explanations, they issued a peremptory order for my recall in the following resolution, “adopted by the Committee with entire unanimity” on the 25th of February; namely,

“Resolved,—That in view of more perfect information received by the Committee since the 5th of November, they do not think it longer expedient that the Rev. James L. Merrick should continue to prosecute the missionary work among either the Mohammedans or the Nestorians of Persia, in connec-

tion with this Board; and that the secretary for the foreign correspondence be instructed to give him notice of this fact, with such a statement of the reasons as shall be likely to show Mr. Merrick, that the Committee are constrained to this issue by a sense of their duty to the cause."

"The '*reasons*' which Dr. Anderson assigns for my recall, are apparently founded on his communications with the Rev. Willard Jones, who left the Nestorian mission last year, although letters written by myself and other members of the mission in October 1844, are referred to as having influenced the views of the Committee. I have not yet had an opportunity of ascertaining whether Mr. Jones intended to convey altogether the impression which Dr. Anderson appears to have received, and which is summed up in four particulars as the reasons for my recall as follows; namely,

"1. He states, that you have made no effort to acquire the Syriac language.

"2. He states, that, though conversant with the Turkish language, and though that language is understood by very many at least of the Nestorians, you do not employ it in missionary labors among that people; and that you do not regard yourself as called in duty to labor for the spiritual good of that people.

"3. He states, that you continue to regard the Perso-Mohammedans as constituting the only field of missionary labor to which Providence calls you, and that your efforts are confined to them; except that you take part in the general deliberations of the mission, and act as a medium of communication, when one is needed, between your brethren of the mission and the Persians.

"4. He states, that you are exerting a *civilizing* influence upon the Persians, but admits fully that you do not in any proper sense of the word, *preach the gospel* to them; and in reply to an inquiry, he said, that if it were contrary to the principles of the Board to have a mission where the gospel was not preached, the Board could not properly support your mission to the Mohammedans."

"Dr. Anderson remarks, that, "Mr. Jones' statements were all that were wanting to make the path of duty for the Committee clear to all the members. The Committee have no belief whatever that it would be wise for the Board to think of establishing a mission among the Perso-Mohammedans. Nor would they have advised to your joining the Nestorian mission, had they supposed that you would continue to make the Mohammedans an object of exclusive, or even of primary interest."

"I leave it to unbiassed judges to say, that, if such were their views, whether it was not obligatory on them to have instructed me to devote my time and attention to the Nestorians, and if I am justly censurable for having cherished an attachment to the Persians, and for having labored for their benefit, especially when there was a strong force in the Nestorian field.

"Please recur to the specifications assigned as reasons for my recall, and recollect under the first head, that I had received no instructions to study Syriac till last winter, and that I complied with the requisition.

“In regard to my not preaching to the Nestorians in Turkish, I never possessed the ability properly to do this, not having studied the dialect in question, although I had picked up enough of the language for purposes of common intercourse. Persian was my *working* language.

“It is true that I did regard the Persians as constituting the peculiar sphere of my labors, nor did my instructions forbid this; still, I took a cordial interest in the welfare of the Nestorians, on whose account I was much hindered in carrying forward the specific work assigned me by the mission and authorized by the Committee.

“In reference to my “exerting a *civilizing* influence upon the Persians,” I think it matter of gratitude to God, if I have been enabled to accomplish even this, and perhaps I may be pardoned for introducing in this connection a quotation from a letter addressed to my wife by the Rev. Dr. Perkins, my late colleague at Oroomiah, in which communication he says, “Though our Committee have come at last so fully to the decision that they can do nothing more for the Mohammedans of Persia, because the *gospel cannot be directly preached to them*—a result to which they seem to have been verging for many years, still your dear husband should not think, nor feel that he has lived and labored and prayed in Persia in vain. Nor should he ever regret that he made this his chosen field. The savor of his holy life and example have gone abroad in this country far and wide, and it will never be lost, to say nothing of his labors in putting valuable books into the Persian language. When I was at Tehrân last winter, whither I was driven by an attack on our mission by the Jesuits, I found that the Shâh* even was as familiar with Mr. Merrick’s name as with that of his own brothers, and that His Majesty cherished for him the profoundest esteem and regard, as a *man of God*, to use his own expression, as well as a man of science. Such an impression, I feel assured, will not be lost on Persia, in years and ages to come.”

“An English gentleman at Tehrân informed me last year, that having some business to transact with the Shâh in behalf of the American missionaries at Oroomiah, his Majesty said, (literally translated from the Persian,) “One of them is Mr. Merrick, and he is a very good man—knowing God—a possessor of religion—a master of science, and a very good man.” You will not understand that I am inclined to overvalue oriental compliments, however voluntary they may be, though the reputation which a missionary acquires among foreigners is perhaps worthy of some consideration.

“In not being able to preach the Gospel directly to the Persians, in Dr. Anderson’s ‘sense of the word,’ I have only been subject to the condition under which MARTYN, PFANDER, HAAS, and GLEN, have labored in Persia, and I appeal to the Church if I am justly liable to censure on account of Providential restrictions over which I could have no control. Preaching the Gospel as

* King of Persia.

Christ did at the well of Samaria, and communicating religious truth as the people are able to bear it, with explanations and proofs of our faith, and imparting scientific knowledge, is not a work, it appears, which the Prudential Committee and Foreign Secretary of the American Board can authorize and sustain. From their decision in this matter, I take a solemn appeal to the churches, and to the great Head of the Church.

“As it is not the object of this letter to argue the cause of missions for Persia, but to state as briefly as possible the facts relating to my recall, I proceed to notice another alledged reason for this measure, which, though not categorically stated, is yet urged as one ground of the censure and judgment pronounced against me.

“Referring to a letter which I wrote in October last year, *at the direction of the mission*, on the subject of our difficulties with the Nestorian ecclesiastics, Dr. Anderson observes, “it appears that were you to enter upon missionary work with direct reference to the Nestorians, it would be with views and feelings in some important respects very unlike those of the great part of your brethren;” and he further remarks, “that the views entertained by the Committee fall in substantially, with those of the majority of the mission.”

“Now admitting that there was a conscientious difference of opinion, on some subjects, in the Nestorian mission, is that a sufficient cause, or any just reason whatever, for recalling a party without adducing proof to show that they entertained serious error, which in my case has neither been done nor attempted; on the contrary, previous to my leaving the mission, Dr. Anderson had laid down for our guidance substantially the same principles of missionary policy which I had all along advocated, and to which “the majority of the mission” were in effect verging. On most subjects there was much unanimity among us, but difference of sentiment did arise on some important questions growing out of the general policy into which the mission had glided, even to the extent of virtually *salarying men for their influence*, and not advising and requiring professed converts to refrain from using in the established liturgy* invocations to the saints and Virgin Mary, thus offering incense on the altar of Nestorian idolatry, yet are the executive officers of the Board invested with papal authority to censure and punish the missionaries of the churches for the reasonable exercise of a conscientious judgment whenever such opinion happens to differ from their own views? If our missionary organizations are in any danger of growing into Propaganda† power and policy, those who sustain them, and those who labor under them, should be early aware of it, and prepared for the emergency.

* The Nestorian liturgy, embracing the regular service, like the Catholic form, contains many invocations of Saints, and although some of the converts of 1846 are said to omit these idolatrous passages in public worship, yet I am not aware that either the mission or the executive have adopted any formal measures on this glaring subject,—no convert being received into the mission church or ecclesiastically separated from the common faith of his people.

† The *Propaganda de Fide* founded at Rome in 1622, may be regarded as the oldest, and

“ On my return to the United States, the 23d of September last, I made a few written requests of the Committee, the principal of which were that I might have the privilege of seeing my letters addressed to the Missionary House, and of correcting my own copies by said letters, with permission to copy likewise such portions of Dr. Anderson’s letters to the Nestorian mission as I might think proper. These requests have not to my knowledge been complied with.

“ A sub-committee was appointed to meet me, but as permission to introduce some friends to act as advisers and witnesses in the interview, has been refused, I have declined waiting on the sub-committee, “ until it shall appear that I am in duty bound, by former and present relations to the Board, to comply with the requisition of the Committee, or till I am allowed on my own behalf, to introduce some friends to the conference, and have reason to be satisfied that the interview is both desirable and important.” The last sentence of the above quotation, is in reference to Dr. Anderson’s declining to state any topic proposed to be discussed by the sub-committee.

“ The letter from which the foregoing extract is taken, was written on the 25th ult. in reply to Dr. Anderson’s favor of the 21st of last month, since which date I have received no communication from the Missionary House, and from this long silence, conclude that it is not the intention of the executive of the Board to hold any farther intercourse with me on the subject of my recall.

“ In a letter dated October 15th, Dr. Anderson remarks, “ you still sustain the relation of a missionary to the Board; not having resigned nor by vote of the Committee yet released from your connection with it.” To this I replied, that, “ I do not complain of the BOARD, nor has it, as such, given me cause to ‘resign;’ the executive of the Board have recalled me, and with them must rest the responsibility they have been so ready to assume on what I believe can be shown to be mistaken and unimportant grounds.”

“ It is proper to say that previous to my leaving Asia, I sent Dr. Anderson two long letters on the subject of my recall, explaining facts and stating circumstances relating to the general subject. Although those letters have not been acknowledged, I presume they have been received.

“ From the foregoing view of the case you will gather a general understanding of my position, and if on any point you desire more particular information, I shall be happy to furnish it as far as in my power.

“ I appeal to you in the name of Christ’s cause in Persia, and by your love of truth, freedom and benevolence, I invoke your candid examination of a matter which affects not me merely, but the interests of the missionary work.

“ You will naturally conclude that I must be anxious to have this matter satisfactorily settled, and I beg you therefore, at your earliest convenience to take it into consideration, or at least to inform me whether I may expect your kind

has been the most arbitrary and powerful missionary society of modern times, as well as of most unscrupulous *expediency* in its measures.

intervention in the case. In my humble opinion, not simply the welfare of a recalled missionary is concerned in this matter, but some important principles and interests pertaining to the great cause of benevolence, truth and righteousness. For these, and for His sake whom we profess to serve, I respectfully ask your candid attention to the case submitted to your consideration.

“ With sentiments of great respect, believe me, Sir, to be,

Yours very sincerely,

J. L. MERRICK.”

In due time I was favored with the following reply.

“ New York, Nov. 28, 1845.

REV. J. L. MERRICK,

Dear Sir,

I have read and considered your Communication, to me, as President of the American Board, complaining of the course pursued by the Prudential Committee and Foreign Secretary. You will perceive that I am the mere organ of the Board, possessing no official power whatever except as a member of the Board. I can therefore take no jurisdiction of the matters stated by you, that will lead to any satisfactory decision or result. It seems to me, to be the true course in all matters complaining of the Prudential Committee, to have recourse to the *Board*.

Yours very respectfully and truly,

(Signed)

THEO. FRELINGHUYSEN.”

To this note I replied, that, “ I was aware that ‘ you possessed no official power’ to *adjudicate* cases between the executive and missionaries of the Board. But I had supposed that the President of the Board possessed a supervisory power, and should a case of great emergency occur, the spirit of the constitution and the tenor of his office would require him to take measures to have the crisis met; consequently, if matters of high moment should claim his attention, subjects of minor importance, not otherwise provided for, might be referred to his consideration. If his office is merely to preside at the annual meeting of the Board, there certainly appears to be a power wanting to meet possible emergencies. * * *

“ I am far from wishing to urge this matter on your attention contrary to your own views of official duty, although I may have flattered myself that the principles and interests involved in the case might receive some consideration. I only ask a candid investigation, and, Providence permitting, can wait for it, though the cause concerned and my personal interests may meanwhile suffer.

“ As I understand you to decline inquiring into the case, either in your official capacity, or simply as a distinguished friend of the missionary cause, I must turn to other quarters, yet deeply regretting that a plea relating to the most interesting portion of a sect embracing more than an eighth of the human race, finds so cold a reception and so poor an advocate.”

It will be observed that the President of the Board disclaims all official power to interpose in any way in the management of the executive, who, however they may be theoretically amenable to the *general council* of the Board, annually assembled, are still virtually irresponsible, since in the opinion of many well informed on the subject, this resort, as matters now stand, is of little or no avail. And till the executive is really infallible, the good of the cause requires that a proper court of appeal be instituted, and ably sustained, to which officers and missionaries may equally refer their respective claims. The decisions of such a court would, of course, be subject to the revision of the Board duly organized, though few cases would be likely to go up to that body for final adjustment.

Let it not be forgotten that the reasons assigned for my recall in Dr. Anderson's letter directing me to return to America, and which are recapitulated in my communication to Mr. Frelinghuysen, being, as they are, the formal and *official* grounds for that measure, *are properly and legally* THE ONLY REASONS which the executive can ever urge in support of that proceeding. For, any after considerations, which can possibly be raked up or fabricated, cannot affect their previous decision in the case, when no such considerations were even pretended to exist. Like honest men therefore, let the executive stand or fall with their own chosen "*reasons*," and not attempt to evade *a clear point of law* by efforts to eke out their case with vain surmises or unfounded reports by whomsoever originated. Even should they be able to prove, which most certainly they never will, that I had espoused all the dogmas of Islâm or Nestorianism in Persia, still not having entered the charge in their first indictment, they cannot of course, plead such a reason as part and parcel of their original act. There, their measure stands, on its five plainly asserted "*reasons*," and these failing, my recall turns to their own condemnation.

In regard to the information communicated to the executive by Mr. Jones, and on which so much stress is laid by the secretary, it is proper that the returned missionary himself should have the opportunity to make his own explanation. This Appeal having been submitted to his perusal in manuscript, in communicating his approbation of the entire view I have presented, under date of 'June 30, 1847,' he says, "I see by your 'narrative' in the copy of Dr. Anderson's letter to you of February 27, 1845, what you had before assured me, that Dr. A. credits to me the last information, and "*all that was wanting to make the path of duty for the Committee clear to all the members.*" If this is true, certain I am that *very little light sufficed* them. I suspect they had got their *light* from a private source which was, in their opinion, more to be *relied* upon than my statements. Perhaps it was received when Dr. Anderson says, "*it has come to our knowledge, in consequence of Mr. Jones' application to return home, that you do not concur with the greater number of your brethren in the mission as to the course of measures which is best adapted to promote the objects of the Nestorian mission.*" Certainly if the Committee had been very scrupulous of

justice, they would have wanted better evidence than a *few* selections from my remarks, "in the progress of a free conversation about the Nestorian mission," at "an interview of some length" *reported* by Dr. Anderson, who, if they could see half as far into the man as I saw, must have known that he was *trying* to find reasons for your recall.

" 'In the course of a free conversation,' I *may* have said just the words that are attributed to me. I may have said that you had made no *effort to learn* the Syriac language, though I knew that you had read or studied it *a little*, and in this connection, have said, that you thought, *as we all did*, that your *principal* work was with the Mohammedans, and that that department was *enough* for one man. I spoke of your extensive acquaintance, and wide and salutary influence among all classes of the Mohammedans, and of the *influence* of your *life* upon Nestorians and Mohammedans. I remember distinctly of saying, when I admitted that you did not *preach* in the common acceptance of the term to the Persians, that you *could* do it, only assure the moollâs and others that "you did not wish to change their religion at all," and *pay* them for bringing their people together, as was done in the case of the Nestorians. And the Doctor replied, "If the moollâs will bring their people out to hear the gospel, and *will give their influence in favor of the gospel*, let him do it."

"I did say that you might preach to the Nestorians in Turkish, knowing that I had heard it said that you understood the language better than some who had preached in that language. Still, being almost entirely ignorant of that language myself, I was not a proper judge of your qualifications. I went on the testimony of others, drawing my conclusion from their comparisons; and that you did not, was not only, that you and we regarded the Mohammedans as your proper department, and affording work enough for you, but that there were *enough* to meet the demands of the Nestorians without you. Were it not so, I had no doubt you would preach to them in Turkish. If I rightly remember, I remarked in the course of the "free conversation," that a great portion of Dr. Wright's time had been given to the Mohammedans, and to learning the Persian language; that much intercourse must be had with them, in the way of visiting, etc., and that, since you had been connected with the mission, we had thrown nearly all this upon you and Dr. Wright, leaving the rest of the members of the mission free to prosecute labors among the Nestorians uninterrupted.

"In satisfying Dr. Anderson that you were not idle, (which is the last charge that any body knowing your missionary labors, could suppose would ever be brought against you,) I told him that you were doing the work the Committee had given you to do, with great diligence, and that you had had much to do by way of mediating between the mission and the authorities. But I saw that every thing that I said was (*apparently* at least) wanted to be found convertible into evidence against you. I think you will find by looking at the letter I wrote you soon after this "free conversation," that I conveyed the same impression to you then, and so strong were my apprehensions that you would be recalled, I warned you to have your shoes on your feet and your staff in your hand.

“One thing more I will add in respect to the Board employing men who do not preach the gospel *directly*. I strongly insisted that the work you were doing was ample return for the money it cost, and it would be a *very* great loss to the Board to lose your services; but if such were their rules, they must act *conscientiously*. That I said “they could not properly support your *mission* to the Mohammedans,” does not look very likely, as we never spoke of your *department* of labor, as a *mission*. However, the Doctor’s own words show that he has not given the full and fair interpretation of that “free conversation,” or I am not a man capable of expressing feelings of friendship. He says, “with evident feelings of strong friendship for you,” I stated these things that he has reported; and again, “nothing could have been more evident than the friendly, and even partial feelings entertained by Mr. Jones towards yourself.” These two clauses themselves are enough to show that Dr. Anderson has only reported a *selected* portion of that “free conversation.” And yet it is made the basis on which turns the action of a great Corporation, affecting, not merely one man, but how many and how long, none can now calculate.”

In the same letter, respecting the correctness of this narrative, Mr. Jones remarks, “In reading it over carefully as I have done, I see not where you could have turned to the right hand or to the left, and done better, or as well. It is the truth, and *nothing* but the truth, as far as my knowledge goes. You have not told *all* that I know, and I do not suppose any body ever will or *can*, till I tell it myself. I hope I shall be willing to stand in my lot.”

Most competent judges would probably agree that only a connected and intelligible discourse, on a scriptural subject, could properly be denominated *preaching*, however a stammering, well-meant, ill-understood address, in a strange language, may be dignified with that title. It will be observed that the main reason assigned by Mr. Jones for my attempting no more direct labor among the Nestorians, was that, “*there were enough in that department without me,*” a fact which I urged on Dr. Anderson in my letter of 19th July 1845. Mr. Perkins, as well as Dr. Wright, paid considerable attention to the Persian language, the former especially after Mr. Jones left Oroomiah, nor do I know that any one except myself has ever been censured for attending to such pursuits. Turkish being the common language of all classes in that region, most of the missionaries acquired some knowledge of it, and one or more of them may have professed to ‘preach’ in that dialect; which, if they knew the language less than myself, as seems to have been asserted, they were but poorly prepared to do, although zeal in their own proper department of labor is to be commended.

While I was considering the matter of memorializing the Board, according to suggestions I had received, the Rev. Alfred Ely, D. D., of Monson, taking a kind interest in my case, at length wrote Dr. Anderson on the subject, and the result of their correspondence was that on the 4th of Feb. 1846, I met the Rev. Messrs. Anderson, Greene, and Treat of the Missionary House, with Dr. Ely, Rev. E. Russell of Springfield, and, Rev. A. R. Baker of Medford, as a com-

mittee of friends on my behalf, whom I had chosen in accordance with the terms stated by Dr. A. to Dr. Ely on this subject. In reference to this consultation, on 'Jan. 21, 1846,' Dr. Anderson had said, "Nor are the secretaries averse to Mr. Merrick's bringing friends with him to the interview, provided they be not persons with whom the Prudential Committee have had difficulties in time past, and that they be persons who will be likely to take a candid and intelligent view of the matter in hand." No new charges were preferred against me in the conference, but the secretaries endeavored to justify my recall chiefly on the ground of my having labored for the Persians, instead of the Nestorians, which point my friends agreed, at most, involved only a misunderstanding of the intended instructions of the executive. In the conference I pointedly asked Dr. Anderson if they had received any information on my case which had not been brought forward by them; to which he replied, "We get all the information we can." But when I immediately pressed him to declare if he had received *secret* intelligence against me, he was silent, and was distinctly understood by others present to admit the fact; and he even entered into an argument to show the importance of 'getting all the information he could,' and illustrated the point by reference to one or more of the Syrian missionaries. While I have ever held that the executive should be supplied, fairly and candidly, with all possible means of judging what is best to be done in their official relations, I protest, for conscience' sake, against their condemning one missionary, in any wise, on the secret and undisclosed testimony of another. I am confident that all my friends present at the conference, were impressed with the opinion recently expressed to me by one of them; namely, that 'the executive had got information on which they relied, touching my case, and that nothing I could say would alter their judgment.' I happen to know something explicit about this secret information, let it have been much or little, directly or indirectly communicated, but it is not necessary now to say more than to repeat a sentiment already expressed on this subject,—is it *right and just* thus to do?

In the course of the interview, and apparently for lack of other reasons to justify my recall, Dr. Anderson produced a letter from one of the brethren at Oroomiah, who declared that, '*they all thought that the Committee had dealt leniently by me!*' ET TU BRUTE?*" "Is this thy kindness to thy friend?" What? the severest censure in the power of the executive to inflict, is this *leniency itself* to him whose "holy life and example, and whose labors and prayers for Persia, will never be lost!" *Leniently!* why then, WHAT EVIL HAVE I DONE? And they all think so? Alas, that every Job should so soon be thought to have well deserved his fate.

Ah, my brethren have dealt deceitfully,
Like an orient brook whose only source
Is the mountain snow and ice, that yielding
Under vernal smiles bestows a fulsome

* And thou, Brutus? — Cæsar's rebuke when his friend Brutus stabbed him.

Needless torrent on the vale, but what time
 The summer drought of trouble comes in wrath,
 And nature faints for some few cordial drops,
 The boastful stream of lavish promises,
 Has vanished, turning to sirocco breath.

But when all forsook and reproached me, where was he especially who had bid me adieu with such avowed regret, such high encomium, and so friendly a kiss! Had he so sadly deceived himself and others respecting the merits of one who ever treated him with kindness, prays for his welfare, and hopes to meet him and all his associates where imperfection will no more mar immortal union and felicity. But is it not possible that good brother in his devotion to his superiors was really mistaken in regard to the opinions of some of his colleagues? May not a glowing imagination which has befriended him so many times, have in this one instance beguiled his pen into some mistake of coloring, that deepening under the salt breezes of the broad Atlantic and the close breath of the Missionary House, at length the picture appeared very differently at Boston from what it should have done when first sketched at Oroomiah. This conclusion seems unavoidable, for one of the five brethren of that mission, under date of 'October 23, 1846,' in reference to the above declaration, says, "You ask if I subscribed to a sentiment in a letter to Dr. Anderson last year, saying that in the opinion of all our mission the Committee had dealt very leniently with you. By whom and when was such a letter written? I cannot remember that any letter has been written to Dr. A. by direction of the mission in relation to you since you left us. What individuals have written has been on their own responsibility, and I do not recollect that any such sentiment has been expressed in the letter of an individual even. If expressed, I can assure you that I gave my sanction to it in no manner."

Another member of that mission in replying to the same inquiry, in November 1846, notices also the general fact of my recall, and says, "From all that I have heard on the subject, I am of opinion that when the Committee removed you to Oroomiah, it was not so much with a view of changing your *labors* as of taking from their records the name of a mission which did not afford abundant "*interesting intelligence*" of the right character. And I am of opinion that you would not have been recalled, could you have coincided in the views of the majority on questions of missionary policy. I have a very indistinct recollection of the points in the report to which you refer, but have a distinct recollection that it occasioned much feeling, and that where it bore upon you personally, two individuals of the mission strongly dissented from it. It is but justice to the majority to say that, while they were saying and writing bitter things against you personally, they tried to persuade themselves that they had a high regard for you as a man and as a christian, and that they only felt bitterness against certain opinions held by you, conceived by them to be erroneous. I have said that had your opinions agreed with those of the majority you would not have been recalled; I will say further that in that event, I believe your labors would have

been highly appreciated by the mission, both as a preparatory work for the Mohammedans and as a means of securing for this mission from the ruling class [Persians] confidence and respect. Having said this much, it will be evident to you that I do not think the Committee have dealt with you leniently, or with an enlarged and liberal view to the interests of the cause. Does not the action of the Committee judge them? Can they consistently recall one as a disturber of the public peace, that they can conscientiously discharge honorably?"

The foregoing statements fully demonstrate that the assertion about the universal sentiment in the mission on the *leniency* of my recall, can only be sustained by the trite argument that "the exception proves the rule." In regard to the "bitterness" which escaped the lips and pens of some, after I left them, I am inclined to think it was temporary, and perhaps excited in great part by unfounded reports and surmises which reached them from America, in which I was calumniously represented as charging them with squandering, in the most extravagant manner, missionary funds, as noticed in a former part of this narrative; and this opinion is corroborated by some epistolary statements in my possession.

The "bitterness" of my brethren at Oroomiah, whatever it was in kind or degree, is not, I think, to be charged wholly to their account, but that all who have reported to them false or exaggerated stories, or tempted them with inquiries suited to awaken prejudice against me, must come in for a share in these "bitter things." I cannot divest myself of the belief that even those most opposed to "certain opinions held by me," and notwithstanding the secret information even, were yet sincere in their professions of friendship and regard; and while most excited by themselves or others they still remembered kindness for me "as a man and as a christian." My objectionable opinions were merely those opposed to a temporizing and mercenary policy, with the belief that the evangelization of the world will prove a protracted work, and must be met with corresponding perseverance and faith.

In proof of the sincerity of the friendly professions above alluded to, is the following quotation from a letter dated 'Oroomiah, April 28, 1846.' The writer says, "I am satisfied that there is a great deal of brotherly regard on the part of all here towards you. If you think you discover in your past relations with us what is altogether inconsistent with this, remember how difficult it is to look at all times with proper charity and kindness on one who will not pronounce distinctly our *shibboleth*."

My letter to Mr. Frelinghuysen had been deposited at the Missionary House, and Dr. Anderson had prepared a history of my case with allusions to this letter, which account was understood to be intended for the archives of the Board, and consequently for the benefit of future historians. In the conference, he read a passage from his history of the matter, in which he endeavored to show that I had taken unfair advantage of certain passages from his pen, written under 'great pressure of business,' to sustain my labors for the Persians, whereas, as he insisted, I had been evidently instructed to turn aside to the Nestorians,

which however, I think no candid, impartial mind in view of all the statements I have adduced, under various dates in this narrative, will admit. He endeavored to support that view by attempting to show " *how nonsensical*" all the instructions about my being associated with the Nestorian mission must be, on the supposition that I was still allowed to labor chiefly for the Persians. I shall not undertake to prove that there has been no ' *nonsense*' in the proceedings of even some great and good men, but I must earnestly protest against being punished for the blunders of others. The whole of Dr. Anderson's history of the case did not transpire, but I venture to presume, as I afterwards told him, that it would not be difficult to answer it fully in every particular.

I had supposed that this conference would lead to some definite result, but after one long session in which it was distinctly understood, and expressly declared, that nothing was alleged implicating my christian and ministerial character, Dr. Ely declaring as his opinion on the case, that, ' there appeared to have been a misunderstanding between the executive and myself respecting my instructions,' the conference was broken up and each went his way.

I was disappointed, but waited in patience. At length Dr. Ely wrote to Dr. Anderson again on the subject, and under date of ' Feb. 17, 1846,' received an answer from which I make the following extract. " In reply to what I understand to be the drift of your letter, I would say that, while I cannot undertake to decide for the Prudential Committee, my belief is that, as the case now stands, should Mr. Merrick ask for a release from his connection with the Board, it would be granted in the usual form, and that neither the resolution, nor the letter conveying that resolution, would contain a censure. Mr. Merrick probably has a case or two in view, where it was deemed necessary, in the letter conveying the proceedings of the Committee, to embody some things to the disadvantage of the individual. It seems to me that we have said all of this nature to Mr. Merrick, in our past correspondence,* which it is important we should say ; unless he himself shall give some new aspect to the case. ' The usual form of the resolution, of late years, is, that ———— *be, at his own request released from his connection with the Board.* I suppose the letter containing this resolution will be very brief, expressive of kind wishes for future usefulness."

This letter having been communicated to me, I wrote Dr. Anderson on the 26th of February, saying, " In a recent interview with Dr. Ely he exhibited a letter lately received from you, in which you express the opinion that the Committee would give me the usual form of discharge, free from censure in every respect, (if we understand you,) that is, in the resolution itself and in the letter conveying it, provided, I should formally apply for a dismissal from the Board.

" Allow me however respectfully to inquire if the Committee will not reconsider my recall and restore me to the people for whom my heart's desire and

* Quoted in the foregoing pages.

prayer to God is that they may be saved. I feel in duty bound to make this appeal for Persia. But if the Committee decline returning me to that land, I then ask if they will give me an appointment to the *Turkey mission*, or to any other mission under their patronage. I hope these inquiries will meet at least a candid reception.

"I have now been "an accepted missionary of the Board" for twelve years, the resolution designating me "to the Mohammedans of Persia," being dated the 25th of February 1834. Although in the language of the prophet, or of Him in whose name the prophet spake "I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God." To His cause in Persia these years have been devoted, and however vainly in one view, yet appropriately in another, and to my God I can cheerfully commit the whole matter. Though I have only in part and in degree endured what the apostle describes as portions of his experience in 2 Cor. 11 : 26, 27, yet I can truly say that I have had it in my heart to benefit Persia, and have steadily labored with this view, and however misunderstood or censured by man, I humbly trust it will not be wholly in vain in the Lord."

On the 12th of March, Dr. Anderson favored me with the following reply, "Mr. Greene informed you that your letter of 26th ult. was received, and that I was then absent. I reached home late on Monday evening, and read your letter to the Committee next day. As you probably would infer from past correspondence and from the tenor of our personal conference when you were last with us, the Committee would not feel at liberty to accede to your requests in relation to your renewing your mission to the Moslims of Persia, or joining some other mission under the care of the Board."

Thus it was declared that the executive would not reconsider my recall, nor give me an appointment to any missionary station under their care. They cut me off absolutely and entirely from the service of the Board, and as they had abolished the Persian mission contrary to my repeated remonstrances and most earnest entreaties, so, though no valid cause of complaint was found or preferred against me, they nevertheless refused me a place among the missionaries of the Board, and repaid my twelve years service with reproach and the stigma of their official censure.

What more could I have done to testify not only my devotion to the Persian mission, but my steadfast adherence to the cause of the Board. The responsibility of stopping my missionary labors, with all its consequences to myself and others, for time and for eternity, had been wholly assumed by the executive. The blood of souls in foreign lands, which might otherwise have been laid to my account, was thus claimed by others, who must now answer at the judgment to the cry of Moslim souls lost for lack of knowledge, through the withdrawal of a feeble yet devoted instrumentality. Kind Heaven grant that the doom may be

averted, and that none concerned in this matter may share the reward of those who in the lowly Saviour's day, took away the key of knowledge, while they pleaded loudly for the cause of God. Contrary to my own wish and will, I was free from further obligation of personal devotion to the missionary work, until divine Providence should open another door and lead me forth by another way.

I had resolved and declared that I would accept none but an honorable discharge from the Board, and Dr. Anderson having signified that such a dismissal, in due form, free from all censure, would be given by the executive, and there being no further object to secure by deferring my resignation, I visited Boston in the beginning of April 1846, and in personal interviews with Dr. Anderson having arranged the terms upon which I should be dismissed, on the 6th of the above month I sent in to him the following letter of resignation, of which I simply omit the address and conclusion.

"Circumstances having induced me to ask a dismissal, in the usual form, from the service of the American Board of Commissioners for Foreign Missions, I hereby tender my resignation of the appointment which I have held under their patronage for more than twelve years, and request to be released from my missionary connection with said Board.

"In reference to my pecuniary relations to the Board, you are already informed that I drew on the mission at Constantinople sufficient to meet my expenses in returning thence to America, and sent what I supposed would enable Mrs. Merrick to rejoin me in this country. She has incidentally informed me that she had drawn fifty three pounds since being in England to meet expenses there.

"I have also stated to you that besides leaving books and valuable house repairs at Oroomiah, I left furniture there, on account of the Board, which I have since been informed was sold at auction, among the brethren of that station, "for about one hundred tomans," [\$240.] although its actual value was considerably more.

"To meet the expenses of the past six months residence in America, and to provide limitedly for current expenses, I shall probably need three hundred dollars or more, it being impossible for me now to determine precisely the necessary amount.

"The books which I brought from Persia, and forwarded to the Missionary House, and likewise the Persian chronological Roll, may be of interest and value to me hereafter, and if not needed in another sphere, I respectfully request that, in some way to be determined by the Committee, I may repossess these mementoes of my adopted land from which I have, so reluctantly, been separated.

"Please present, my dear Sir, this my resignation to the executive of the Board, and on their granting my request with the usual form of discharge, and settling satisfactorily the business matters it involves, be so kind as to communicate the same to me."

In reply to the foregoing letter the two following communications, both dated

'April 7, 1846,' were duly received, and of which for brevity's sake I omit the address and conclusion.

"Your letter of the 6th inst., requesting a release from your connection with the Board, was read to the Prudential Committee at their meeting today, and the following resolution was adopted; viz.

"Resolved,—That the Rev. James L. Merrick be, at his own request, released from his connection with the Board."

"This is the usual form of resolutions of dismissal; and, in communicating it, (which I am obliged to do in a letter written while the business of the Committee is in progress, expecting to be absent for two days to come,) I express my strong desire, that you may be placed where you may be eminently useful to the cause of our Lord Jesus Christ."

The other communication accompanying the above note was as follows:

"As I must go to Andover early in the morning, expecting to be absent two days, and therefore cannot communicate verbally with you, I take another sheet,—after writing you the result of your application for a release from your connection with the Board,—to tell you the result, in respect to the other matters in your letter of the 6th.

"The following extract from the minutes of the Committee covers the subject of the pecuniary claims; viz.

"The Committee having considered the subject of Mr. Merrick's pecuniary claims on the Board, and being disposed to deal liberally with him, it was also

"Resolved,—That a grant of five hundred dollars be made to him, to be received by him in full for his pecuniary claims on the Board."

"The Committee also voted to present to you the Persian books which you brought home, and the Persian Chronological Roll, believing that they will turn to better account in your hands, than they probably would in our Library.

"You will find the books and the Roll in the corner of my small room, and can take them whenever you please.

"The Treasurer will see you at any time in relation to the grant.

"I shall be happy to have you call upon me, and both Mrs. Anderson and myself will be pleased to make the acquaintance of Mrs. Merrick on her arrival in this country."

In reference to my pecuniary claims on the Board, it is proper to say, that I had been kept in suspense half a year after my return to America, and moreover, according to what I understand to be a virtual rule in such cases, current expenses to a limited amount might also be expected. The expense of Mrs. Merrick's journey to England, on account of severe ill health, was no additional charge to the Board. According to usage in such cases, she was entitled to draw necessary support from the Board, and although she was, of course, gratuitously and gladly entertained by her friends, yet her incidental expenses during her long visit in England, were considerably more, as I have since learned, than

the sum stated in my letter of resignation. Dr. Anderson told me expressly that he saw nothing to object in that letter; would it not have been proper then, in referring to this settlement to have recognized my legal claims on the Board when noticed in the Annual Report for 1846, where, from the absence of any explanation, the inference may fairly be drawn that the "grant" specified was a free gift of the executive to a recalled missionary.

When I was dismissed from the service of the Board, the requests I had made of the Committee on my arrival in America were complied with, except that Dr. Anderson would not allow me copies of his letters to the Nestorian mission, to which I certainly had a claim as a member of the mission when those letters were received at Oroomiah, and as they related, in part, to myself personally.

The books which the executive kindly returned to me, and for which they have my sincere thanks, were a small number that I had purchased from time to time with funds appropriated annually to my use. The library and furniture I had collected, and the valuable horse repairs I had found it necessary to make, were secured by strict economy and a careful use of the appropriations made to me, and were left for the benefit of the mission and the Board, and in actual value much exceeded the "grant" with which I was rewarded. I brought back some books "sheets and changes of raiment," much of which was placed in my outfit by kind friends of Charleston, S. C., and among other things, I wore several times, on my first arrival at Boston, a Charleston coat of the style of 1834, and I finally reached my father's house on the 1st of October 1845, with precisely two dollars and seventy-four and a half cents in my pocket.

Twelve years, the prime of manhood, chiefly amid the toils and dangers of foreign climes, had been spent in the service of the Board, when, worn by care, labor, exposure and reproach, I was finally dismissed to find, as best I might, another sphere, where prejudice and suspicion were hastening in advance to hedge up my path and hinder my usefulness. Many people seem to entertain the opinion that men high in office and popular favor, though not called infallible, are yet too wise and too good to err, and consequently that whoever falls under their censure deserves of course the full measure of condemnation denounced against him. But while no report against any man should be received and acted on without candid examination and competent evidence, be he *in* or *under* authority, yet the weight which great names carry in the unsteady balance of public opinion, generally turns the scale against a humble appellant from those in power, however much he may have been aggrieved or injured. The admitted assumption of there being "*great and good men*" at the head of the American Board, was made the specious and grand argument of an indirect but violent pulpit attack upon me, in the community of my own friends and acquaintances, before I had been a month in America, and soon after I had been welcomed to the same desk as a brother. The same presumptuous argument has satisfied many minds that have evinced no excess certainly, of discrimination, candor and

charity, while losing no opportunity to array opposition against me and hinder my usefulness; and in connection with other unfounded allegations, this dogmatic sentiment continues to be urged by some with that inveterate prejudice which would more easily contravene the precepts of reason and mistify the doctrines of revelation, than yield to the honest claims of truth and justice. Men in office are to be honored and trusted according to their *ability, integrity, and faithfulness*, but whoever has no better argument to vindicate the doings of great and good men than the mere fact of their being in authority, is a fitter subject for Popery than for Protestantism. If the errors of good men in power, instead of being corrected, are virtually sanctioned, who shall guaranty that our great religious organizations will not, in the rank soil of fallen nature, grow into the assumptions and abuses of Papal domination.

The dogma of—"our country,—right or wrong!" has been severely rebuked by many, who, however much they love the welfare of their own land and people, still love truth and equity more, and sensibly feel that a righteous God will surely vindicate at last the impartial claims of eternal justice. But the same false and pernicious sentiment when insinuated into the supposed interests of a venerable, benevolent organization, may wear quite another aspect in the view of some, who, charmed with the object, take it for granted that the means intended to secure such an end neither require nor allow correction. *Our institution,—right or wrong!* may not strike them as a welcome description of their candor and zeal, yet while they pertinaciously refuse even to examine into the merits of a case asking their impartial consideration, and hinder by all possible means a fair investigation of the subject; while they are ready, from ignorance or prejudice, to represent falsely that a complaint urged against the injustice of a few responsible persons, is nothing more nor less than a perverse attack on a most pious and important organization, nay, on the progress of the Gospel itself; and while some who are satisfied in their own minds that an individual has been wronged and right principles contravened in a given case, and yet think it better that *he* should suffer than that the uniform wisdom and equity of certain high in office and popular favor, should be called in question; when all this is done, not by "unprincipled politicians," but by some professing the utmost devotion to the cause of truth and benevolence,—what is it really and practically but an obstinate adhesion to the abominable dogma,—OUR INSTITUTION! RIGHT OR WRONG!! Would that I could say that I had not met all this in my efforts to obtain a candid investigation of the subject and principles which constitute the ground of my appeal from the unjust decision that has been pronounced against me. I impeach the motives of no one, the most severe against me may think he is doing God service by any and every effort to put down an appellant from irresponsible authority; but where is the candor that refuses to examine? where the integrity which will not decide according to evidence and truth? and where is the christian charity that misrepresents the object and matter of appeal? in a case involving not merely personal rights but also evangelical principles. Let

those who shout, "*The temple of the Lord, the temple of the Lord, are these!*" see to it that they 'offend not one of these little ones.'

My dismissal from the service of the Board did not release me from certain duties which I owed to myself, to other and future missionaries, and above all to the principles of the Gospel and the cause of Christ. These duties led me to seek an opportunity to lay some facts relative to the Nestorian mission and my recall before the public; but notwithstanding an introductory article was published by the Boston Recorder in November 1846, yet the door was speedily closed against discussion, and although aspersed by a statement issued by the executive of the Board, and printed in the same journal, still that and several other papers, which doubtless are considered by their editors and patrons as very liberal and true to the cause of justice, refused to insert my rejoinder and give me a hearing before an enlightened community. The influences that produced this result are of course best known to those concerned in the matter.*

* Since the above was written, to my welcome surprise, an elaborate though very censorious answer from the Nestorian mission has been published in the Boston Recorder, for June 24, 1847, which paper admitted my reply on the 29th of July; but in the number for August 5th, with some unfounded statements and very unfair reflections, the editors "trust that this controversy is now closed, at least, so far as their journal is concerned." Alas, where is the boasted "LIBERTY OF THE PRESS," when those claiming to be most liberal and candid yield to *influence and interest*. But while excluding free and fair discussion, the Recorder can range itself on the *strong side*, with more uniform, if not more scrupulous defenders of "*the cause*," and Aug. 26 in an editorial on "Home Piety and Foreign Missions," with most censorious personality can declare, "Not all the rancor of certain returned missionaries, who deserted their stations, or were recalled for their incompetency, can weaken the trust which is still reposed in the society founded and cherished by our fathers of the last generation." When a request for a candid investigation of facts is denounced as "*rancor*;" when '*desertion*' and "*incompetency*" are so unscrupulously imputed to some who have labored for years in the foreign field, from which they were withdrawn, only by an unwarrantable policy, there is indeed too much cause to fear that "*home piety*" has by no means kept pace with indiscriminate zeal, at least, in "certain" professed leaders of the host.

And not only does the Recorder attempt to quicken "home piety" by calumnious insinuations against "certain returned missionaries," but with more comprehensive censure, in an editorial, Sept. 9th on "The meeting of the Board," a call to prayer is sounded in behalf of this Institution, because "some good men, and more who are anything but good, are inspecting it with severest scrutiny." Moreover prayer is asked for "all who are in its employ, that they may be delivered from weak brethren and from false brethren, from "wicked and unreasonable men." And furthermore it is urged, "when we consider the spirit of division which prevails, and which affects even good men, (or such as are "a sort of good, but are not quite the real thing,") with dangerous tendencies, and a disposition to extremes, we have another reason for prayer." To all this might not the Recorder in its fresh zeal for the Board, and all journals that take the same way "to *proroke* unto love, and to good works," suggest a petition for more of Michael's temper when contending with supposed demons? Does "*the cause*" require that "railing accusation" and gross impeachment of motives and character should be fulminated against all who are not wholly convinced of the infallibility and immaculate exaltation of some men, who, with good intentions doubtless, *lord, or laud* it in the great name of the venerable Board? Had 'certain rancorous, incompetent deserters' from the

But with a conscious sense of truth and integrity on my side, I find abundant reason to encourage myself in the Lord, and to commit all my hopes and interests to His gracious care, beseeching Him to overrule "these light afflictions" and all events to the furtherance of the Gospel, especially among the people for whom my heart's desire and prayer to God is that they may be saved.

From time to time I have been informed that the voice of censure and reproach was still uttering against me hard things, as if with the view of justifying the greater injury so hastily inflicted. It seems even to be feared that a stranger personally, to both parties, may entertain too favorable an opinion of a recalled missionary. Under date of '1st Oct. 1846' the Rev. Dr. Glen, of Edinburgh, wrote me, saying, "I have learned that Dr. Anderson has informed Dr. Keith that you had been dismissed by the Board. The Doctor had sent to the Board a letter of thanks for your services in translating his Evidence of Prophecy, and informing them, through Dr. A., that it was being printed;—and Dr. Anderson in acknowledging the Doctor's letter had taken occasion to append your dismissal—a step for which there was no call. I set the Doctor right as to the position you occupied." It may indeed, to some, seem out of

foreign field, spoken of their brethren at home or abroad, as "weak and false," and of their opponents in general as "wicked and unreasonable men," and with classical refinement allowed the best of all who differed from them in sentiment, to be only "a sort of good, but not quite the real thing," what an uproar had not been raised (to borrow a phrase from one of those prejudiced "great and good men" respecting my first article,) against such "*a most artful and malignant attack*" on the best characters and operations of the age. But it alters the case, when the "great and good" proclaim the ban against humbler names denounced for a conscientious adherence to Gospel principles, and in so righteous a war the present Genius of the good old Recorder, may perhaps win something more than mere "golden opinions." The journal certainly has my sincere thanks and best wishes for its two favors, although followed by such reproachful censure.

In seeking opportunity through the public press to explain the position to which the executive of the Board had so unwarrantably driven me, I was necessitated to call in question the former policy of the Nestorian mission, opposition to whose measures was expressly assigned as a principal reason for my recall; and as I must of course commence with a statement of facts, justice to myself and to the principles I had so long advocated, required that I should select a case bearing the broad stamp of the policy I had opposed. This necessarily involved the doings of some of my respected colleagues, whose motives and piety however, I have been far from impeaching. I have ever freely conceded that their most exceptionable measures may have grown out of their understanding of the direct and implied instructions of the executive. That personal implication and inveterate prejudice should multiply objections both against the matter and manner of my introductory article and subsequent replies, is of course to be expected, although well-informed candor and charity may approve the motives which prompted those statements and the spirit and style of all my communications. The same characters will no doubt raise similar objections to this appeal to the Board, since in their view, nothing can justify an investigation which may prove their favorites erroneous. It is confidently believed however, that not a few will agree in the opinion that truth and equity are more important than the claims of authority and expediency, and that the conversion of the world rests not on the fallible wisdom of man but on the gracious power of God.

place that any one should thank a recalled missionary for having performed a laborious service, but where is the charity of taking a needless step to excite prejudice in the mind of a distant stranger.

Not long after my return to America, I was informed that it was reported by a member of the executive, that I had been of little use as a missionary, having passed my time in idleness or unimportant pursuits, which indeed was insinuated in Dr. Anderson's letter of November 15th 1844. And so impressed with this idea does he seem to be, that in his conference already alluded to, with a circle of friends in Brattleboro, in April 1847, he declared that, "I travelled extensively, acquired the language, but accomplished little, owing to the state of the country or want of tact." I certainly have not cultivated the "tact" of "making a fair show in the flesh," as if the whole cause hinged on my instrumentality, but having conscientiously endeavored to do my duty, I can well bear as its reward, calumnious aspersions. I have heard myself taxed with obstinacy, and culpable rejection of proper authority, and anon have been informed that the opinion had been sent from the Missionary House to Oroomiah that my course had been condemned by the divine witness of a revival among the Nestorians, a year after I had left that mission. I do not assert that in these and other calumnious charges and insinuations which have been raised against me, any one has been guilty of *wilful* misrepresentation and *intentional* slander, but I solemnly aver, as I think my testimonials prove that these, accusations are *unfounded, unjust, unkind, and untrue*. While ready to confess my errors and short comings, I appeal to Him who judgeth righteously to defend me from the cruel aspersions of prejudiced and misinformed judgments.

In the conference at Brattleboro,* which partook of a formal and semi-official character, and to which repeated reference has been made in this narrative, Dr. Anderson, in relation to my supposed stay on shipboard, and my declining an interview without witnesses, declared "that the Committee on that occasion treated me with great forbearance." But in view of all the facts which have been stated, is it not abundantly evident that the *forbearance* exercised in this case, has been on the side of the injured party, and that the executive and their supporters have pursued an aggressive course throughout the whole matter. Had the executive been in a less forbearing mood on my return, what more could they have inflicted on me? Are there dungeons and "*instruments of discipline*" already under the Missionary House? or did they only forbear to cut me off from the Board, (because I insisted on the presence of witnesses,) and thus to furnish the most valid ground for a legal suit for well deserved damages, or at least to have shown a great want of fairness in business transactions. I had been *wronged*, and had a plain right to demand the presence of friends,

* I supplied the pulpit in that place for several months in the summer and autumn of 1846, and my past relations to the Board were inquired into by friends there, to satisfy whom Dr. A. visited Brattleboro.

which indeed would have been a reasonable request had I been ever so guilty. Surely I did wisely by insisting on it.

In respect to the late revival at Oroomiah, it ought rather to be traced to the improved policy of the mission, than regarded as Heaven's own seal against my advocacy of principles and measures which, substantially, the executive ordered and the mission adopted at and since my recall. Not a few revivals have been proclaimed where peculiar notions, which most believers do not receive, were prominently held; but are these seasons of religious interest God's approving seal to the utmost views of *Perfectionism*, or the wildest schemes of modern *Adventism*? The Most High may bless His own cause not only for the faithfulness of His people, but notwithstanding some errors to which they may cling. May not the prayers of the churches, and the prayers of misjudged and injured members of that mission, have come up in connection with their own petitions, with acceptance in its behalf.

One of the most aggravated charges urged against me is the calumnious misrepresentation that I am an assailant of the Board, and hostile to its interests. Nothing that I have ever said, written, or done, can be fairly and honestly construed into the least corroboration of such an unfounded allegation. So far from being an assailant, I am merely an *appellant*, beseeching the Board, by all its high responsibilities, to *see to it that the cause does not suffer*, by the direct or indirect infringement of right principles. If the Board refuse me a hearing; if they reaffirm all that the executive, under mistaken views, have done; if they practically set aside the great principles of equity, and virtually adopt the maxims of Jesuitical policy in their proceedings; then indeed, in so far as this venerable organization may, from any cause, and on any occasion, recede from Gospel principles of truth and righteousness, must I also confess an opposition to the Board; but till this is done, let no one who has given less of life with all its prospects and interests than I have cheerfully consecrated to this cause, no comfortable, home-bound zealot, reproach me wrongfully.

I have, it is true, a controversy with the executive, but I give even them *the full credit of good intentions*, while I appeal from their mistaken judgment to the impartial decision of the Board,—of the wise and good everywhere, and finally and chiefly to Him who is Head over all things to the Church. Let His Gospel be vindicated and advanced, let His kingdom come and will be done on earth, and the work of redemption be consummated, and my soul will be satisfied with joy forever. All those who have wronged me, whether by word or deed, have my sincere good wishes for their best welfare, for notwithstanding their mistakes in this matter, I hope they love the Lord Jesus in sincerity, and my prayer is that they, as well as myself and steadfast friends, may hereafter have grace to be ever faithful, always abounding in the work of the Lord, forasmuch as we know that evangelical labor is not in vain in the Lord.

A gracious Providence gave me some kind friends in Persia, whose sympathy and interest have followed me under the censure and reproach I have been called to suffer. They were long and intimately acquainted with my manner of life in that land, and therefore 'speak what they know, and testify whereof they have seen.'

One of my earliest acquaintances at Tebreez, to whom the Nestorian mission as well as myself is indebted for many favors, and who finally quitted Persia the same season that I left that country, was Edward W. Bonham Esq. late, H. B. M. Consul-General at Tebreez. Having been apprised of my recall, in a letter to me dated—'London 13 March 1846,' he says, "Without entering into the question at issue, which of course it is not my province to do, I can only say that I trust the explanations you may come to with your Society may be satisfactory to you: they ought to be so, if constant and unremitting application to your employments, and a course of conduct which commanded and gained the respect of all classes in that country, and the esteem of all who had the pleasure of your acquaintance, including many of the chief Persian authorities in Tebreez, has due weight." Shall these considerations, with "*unremitting application*," have due weight?

But while others merit my heartfelt thanks for many acts of kindness and courtesy, and for expressions of unwavering confidence, since my recall, the writers of the following testimonials are especially entitled to my warmest gratitude and earnest prayers for their welfare. If their generous and noble sympathy has surpassed any similar token from my own fellow citizens, the circumstances show that their testimony must have been unbiassed and candid, and their taking a deep interest in the salvation of their fellowmen should give their evidence additional weight.

Before presenting the testimonial of the Rev. William Glen, D. D. the Persian translator of the Old Testament, it is proper to introduce two or three brief extracts from his letters, and to premise that he was once unjustly dealt with by the executive of *the first benevolent Society in the world*. In reference to my recall, he says, in November 1845, "Altogether, yours is a perplexing affair; but such positions are no new thing in the missionary world; and I am not without hopes that eventually good will come out of yours, as has been the case with some others, among which I might mention one of my own." And in a note to Mrs. Merrick dated in January 1846, on the same subject he says, "Altogether, it is a strange business, but not more so than an affair of my own, with the British and Foreign Bible Society, by which I was in effect recalled from Astrakhan, and nearly three years elapsed before matters were got so cleared up as to enable me to resume my labors in *Persia instead of Russia*, to the manifest advantage of the Version [O. T. into Persian.] Before this was got done, however, I had to print my correspondence with the B. and F. Bible Society, which brought them to their senses, and the result was the arrangement I have mentioned,—with

the understanding that the pamphlet should not be published. I hope however, that Mr. Merrick will get matters settled to his liking without being laid under the necessity of incurring the expense of such a process." And in a note to the same person in the following month, he remarks, "It strikes me that whatever the particular *shape* of the result may turn out to be, such concessions and arrangements will be made by the Board as to place Mr. Merrick in a position that will give the lie *practically* to the surmises which have been got up to his disadvantage." And further, in June 1846, he writes me, saying, "In your case as in mine, results unanticipated either by yourself or the Board, may yet present themselves which shall lead all of us to exclaim, "He hath done all things well!"—yes, *well*, not only in their bearing on the interests of his kingdom generally, but in relation to that department of it in which you and I have been serving."

Dr. Glen's testimonial on my case is as follows; namely,

"I hereby certify for the information of all whom it may concern, that during the four years which I lately spent in Persia, translating the Old Testament into the language of that country, I had the best opportunity that any missionary brother could have, for observing the movements, noticing the acquirements, and ascertaining the principles, dispositions, and habits, which might be supposed to fit or unfit the Rev. J. L. Merrick for the arduous duties expected of him by his constituents in America, and also for knowing the estimate formed of his character by others with whom he and I came into contact. The result of all this, when I left Persia in 1842, was an impression that he was eminently qualified for the position which, during the greater part of that time he occupied in 'Tebreez.

"As a secular agent for the Board, his tact in doing business with the Persian Authorities and others on behalf of the Oroomiah missionaries was acknowledged by all; though, as I sometimes told him, it was matter of regret that so much precious time should have been spent in what might be called "serving tables," which he would most gladly have devoted to missionary work had there been another to do the needful.

"And as a missionary agent, his application to study, when not interrupted by secular avocations, was close and methodical, and his knowledge of the language, religion and character of the Persians, extensive and accurate; while his arrangements for progressing in the acquirement of every thing that promised to be useful to the mission, were, at once, judicious and efficient. Idleness therefore, is one of the last infirmities of which I should ever have suspected he might become the victim; and I would say the same of obstinacy in the popular acceptation of the term. What some might call obstinacy, I would in him call conscientious firmness; and were I called upon to act on the opinion of another, in a case where I had not the necessary information to judge for myself, I know of no individual to whose opinion in regard to any *practical* missionary

question for Persia, I should pay more deference or examine more carefully, before venturing to reject it than his.

“ In making these statements I will not affect to conceal my knowledge that Mr. Merrick has been unexpectedly recalled from his labors in Persia,—a circumstance which, apart from some documents I have seen, leaves room for inferring that a different opinion has found its way into the chambers of the Prudential Committee, and for apprehending that, though admitted to be honestly given, it may be thought in America, that, the above statements should be received *cum grano salis*,* as being dictated by the partiality of friendship; and therefore I state as a matter of fact, of the truth of which I am conscious, that said statements are, throughout, coincident with the impressions I had, when in the winter of 1842—3, I recommended him in the presence of Dr. Riach and Mr. Kerr, to the Rev. Dr. Keith, as being the fittest person I knew for translating his Evidence of Prophecy into Persian,—a recommendation I never should have given, had I not known him to be a first-rate Persian scholar, and otherwise qualified for so difficult a task. I am happy to add that his work is now in the press, and when ready for circulation, which I expect will be soon, it will speak for itself. Meanwhile I am assured by an accomplished native Persian scholar, now studying medicine in this city, that it will be read by the Moham-medans with avidity; and if so, it is more likely, by the Divine blessing, to prepare the way more efficiently for the illumination of Persia, than any book, the Bible excepted, that has hitherto been translated into that language by Englishman, German, or American.

“ Given at 6. Clarence Street, Edinburgh, on the 30th Jan. 1846,

(Signed,) By WILLIAM GLEN D. D.”

The following testimonial is from Col. Woodfall whom I had the pleasure to know in Persia at the time when his mind was strongly and tenderly drawn to the subject of religion, in which season he professed experimental faith in Christ, and has ever since adorned this profession by a pious walk and devout conversation.

“ Having been serving with the British Detachment in Persia from 1836 to 1839, and having been on terms of intimacy with the American missionaries, I had during that period many opportunities of observing and forming a judgment of the character of the Rev. Mr. Merrick, and I can conscientiously state that no man’s character could stand higher as a christian and an upright man; and I believe that his most earnest desire was the glory of God and devotion to His service as a missionary in Persia.

“ I have also a high opinion of him as a man of talent and sound judgment, and I feel assured that Mr. Merrick would not only give a conscientious, but at

* As somewhat seasoned.

the same time a correct opinion, as to any events connected with the Lord's service in Persia.

"In conclusion I would merely add that Mr. Merrick was highly esteemed by all the members of the Embassy and by the British Officers in Persia.

(Signed,) GEO. WOODFALL,
Lt. Colonel, British Detachment,
Lately serving in Persia."

The excellent and worthy man, who sent me the subjoined letter and testimonial, was deservedly esteemed by all of every class who knew him in Persia, and his kindness to members of the Nestorian mission especially, entitles him not only to their gratitude and affection, but to the sincere thanks of the Board of which he is an honorary member.

On the 14th of February 1846, Mr. Riach wrote me on the subject of my recall, in which letter he says, "I have only one side of the story before me, but from the certain knowledge I have of your character, I am quite satisfied that the Board is not carrying out in their recent dealings with you the principles of our ever blessed Redeemer. I fear, my dear friend, that there is much of worldly expediency in the conduct of *all* bodies constituted as the Board is, and that therefore they hesitate not to make use of the world's ways and the world's wisdom, when they desire to keep a fair face to the world, which so materially contributes to the funds of the Society. * * *

"When I look at your course in Persia, I feel that you have been very badly treated by the Board, but then from what I now know of such Boards, I am by no means surprised at their conduct. * * *

"I would most strongly oppose the system of giving any men salaries (as you allude to) merely for their influence, such as I suppose may have been the case in regard to Mar Gabriel and perhaps others of the bishops. And did any missionary make any one think that invocations to the Saints was not *gross idolatry*, I would consider that that missionary was a false teacher, and ought not to be retained in the field of the Lord."

In reference to Nestorian converts praying to saints, and holding the old forms of superstition, such as kissing the Cross, prayers for the dead, and others, I have sufficient testimony, and there is much also lodged at the Missionary House. The question respecting converts was not distinctly and strongly agitated before I left the Nestorian mission which leaves them in their former church relations, and has unfortunately given a pledge to Persian and Russian Authorities not to proselyte, that is, not to turn Nestorians from the forms and faith of their church. These statements may suffice to explain the reference in Mr. Riach's letter quoted above. His testimonial, dated at Plymouth, England, March 1846, is as follows :

"While attached to the Mission of the Queen of England to the Court of Persia, I had ample opportunities of knowing the Rev. Mr. Merrick from the

time of his arrival in Persia, till 1841, when I quitted that country, and while we both lived at Tebreez I had the pleasure of becoming intimately acquainted with him.

“ I am also personally acquainted with Messrs. Perkins, Holladay, Stocking, Jones and Wright of the Oroomiah mission, and have had twice the privilege of living among the missionaries at Oroomiah,—I knew the late Dr. Grant well.

“ I love all these dear people very much, but there is not one among them stands higher in my estimation than Mr. Merrick, whose talents and judgment are of a very superior order. I would consider any statement made by Mr. Merrick as worthy of every credit, and I think he is more likely than most men I have met with, to form a sound judgment of what was right for a mission, or a missionary, to do in Persia.

“ He always seemed to me singularly cautious in his opinions, and quite free from excitement or exaggerated ideas and expectations, and I am sure he would neither give, nor sanction statements, which would not bear rigid examination, and possessing those qualities of mind, in addition to great honesty and truthfulness, I would consider all his opinions and statements as worthy of very great respect and attention.

“ Mr. Merrick was highly esteemed in Persia, as well by the European Authorities as by the Persians of *all* classes, and I have often myself heard Persians of rank give expression to their feelings of respect and esteem for him.

“ Mr. Merrick is an excellent Persian scholar, and is in every way well fitted for the work of a missionary, or as a teacher or translator of Persian, but I do not believe that either he or any other man dare attempt openly and directly to speak about the Lord Jesus to the Mohammedans. Were such an attempt made and persevered in, my conviction is, that not only would the life of the person who tried to preach publicly, be in imminent peril, but that the lives of all Christians, European and Native, would be in extreme danger, and this danger is so fully recognized by the two European Missions at the Court of Persia, that I believe the Ambassadors of England and of Russia would immediately use all their great power and influence to have the person attempting to preach, speedily removed from the country.

“ It would indeed grieve me if I thought that the American Board for Missions continued to refuse to give Mr. Merrick every facility for explanation with the Board and the public which his character and services so well deserve. And the more his opinions and statements are examined by those who only desire to know the truth, the more I am satisfied it will be found that his statements are true and his opinions wise.

(Signed,) J. P. RIACH,

Formerly attached to the British Mission in Persia.”

In regard to ‘speaking about the Lord Jesus to Mohammedans,’ my worthy friend has explained himself to mean *publicly and directly preaching the Gospel*

to them, which cannot now be done, although discussions respecting Christ and His religion may everywhere be engaged in. *Public and pointed preaching*, in the strictest sense of the word, would be likely to arouse such furious and indiscriminate violence, that even European authority might speedily be interposed to arrest so unwise and dangerous an attempt; while a judicious course of missionary labor and influence would be at once inoffensive and salutary.

In the foregoing narrative I have aimed to give every statement correctly and every view fairly, and if, in any instance, I have inadvertently failed of this, I shall be thankful to any one who will rectify the mistake. Truth and justice are my object, and when these are vindicated my cause is gained.

And now in conclusion, let me earnestly bespeak not only a candid examination and impartial judgment on this whole subject, but especially let me entreat a kind thought, a cordial interest, a sincere prayer, a Gospel effort in behalf of the people of my missionary choice, for, said the devoted Martyn, a few days before leaving Tebreez in 1812, and a few weeks before he rested from his toils and sufferings on earth, "The way of the kings of the East is *preparing*; thus much may be said with safety, but little more. The Persians will also probably take the lead in the march to Zion."

E R R A T A .

Page	11, line	4, for "conditions"	—read—	<i>condition.</i>
	" 11,	" 22, for " Gabzs"	"	<i>Gabrs.</i>
	" 11,	" 41, for " Affgahn"	"	<i>Afghàn.</i>
	" 34,	" 7, for " your"	"	<i>Your.</i>
	" 43,	" 14, for " be e"	"	<i>been.</i>
	" 50,	" 5, for " but still,"	"	<i>but must still.</i>
	" 51,	" 2, for " august"	"	<i>August.</i>
	" 60,	" 7, for " influence ;	"	<i>influence ;"</i>
	" 75,	" 32, for " for hopeful"	"	<i>of hopeful.</i>
	" 95,	" 25, for " Frelinghuysen,"	"	<i>Frelinghuysen.</i>
	" 95,	" 30, for " Freigon"	"	<i>Foreign.</i>
	" 118,	" 30, for " exercicised,	"	<i>exercised.</i>



